THE CHURCHMAN.

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A LETTER FROM CONNECTICUT TO ELDER ELIAS LEE, ANABAPTIST TEACHER IN THE VICINITY OF BALLSTOWN, STATE OF NEW YORK.

Norwalk, November 16th, 1799.

Sir,—A controversy between you and Mr. Rogers, the Episcopal minister of Ballstown, having lately fallen into my hands, wherein you are pleased to treat the Episcopalians of these States in a very ungentlemanly manner, I shall at present only advert to your assertions, that no man can ascertain the precise day of the Nativity of our LORD, and of consequence that Episcopalians are superstitious and absurd in their observance of the 25th of December as the anniversary of Christmas. Hereafter, I shall do myself the pleasure of addressing you on the other observances and doctrines sacred to Episcopalians, with which you have taken, in my judgment, very unwarrantable freedoms.

To a man so conversant with the sacred Scripture, and so replenished with the plenitude of the Holy Spirit, as you profess to be, the circumstance of St. Luke's beginning his Gospel with a chronological account of an event immediately connected with our Saviour's Incarnation, and a virtual repetition of the same thing by the Holy Angel as the time of the Annunciation, can hardly be supposed matters of indifference: And yet it is evident that you have either overlooked or mistaken the meaning of both; for you say it is a matter of indifference whether the day can be ascertained or not: The which I deny, and think it a matter of great consequence to Christianity that the day of our LORD's Nativity should be chronologically ascertained. I will therefore present you, and the candid public, a calculation of the precise day of the Nativity founded upon two data, viz., the Old and New Testament.

I Chron. ch. 24, v. 7 to v. 20,—we find the twenty-four courses of the Jewish priests established by David, who was "a prophet and a man after GOD's own heart," and knew perfectly what he was about when he made this establishment. Of these 24 courses, the 8th at the institution, fell by lot to Abijah or Abias, to which course Zacharias the father of the Baptist belonged. One course attended upon the service of the Temple, eight days, from Sabbath to Sabbath. The ministry of each course began at the morning service of the first, and ended at the morning service of the next Sabbath; the High Priest entering into the Temple with the course which succeeded, blessed and dismissed the course which had fulfilled their ministrations, the priests of which then departed to their own city. And both these facts are authenticated both by Josephus and the Jewish Liturgy. The Jewish historian (book 6) says, "The High Priest went into the Temple with the other priests, not every day, but only every Sabbath day, the calends of every month, and the anniversary feasts." And in the Jewish Liturgy we read, "On the Sabbath the High Priest added one benediction upon that course, which then went out of their ministration."

Therefore, as the ministry of one course is 7 complete days, and the number of courses 24:—the complete cycle or period of time, wherein the 24 courses return to the same *day and hour* wherein they first ministered, is 224 years. But as the above cycle is somewhat unwieldy for calculation, a smaller cycle becomes necessary, and there is one of 50 revolutions, concluding at the end of 23 years after their first institution, or any revolution of the great cycle of 224 years, with an overplus of 18 hours.

From the dedication of the Second Temple, in the 6th year of Darius Nothus, on the 3d day of the Heb. month Adas, that is on the 19th of February, to the destruction thereof, (according to Eusebius' Chron. of Daniel's 70 weeks, chap. 9,) are exactly 490 years.

From our Saviour's birth to the destruction of Jerusalem, and just 71 years, (according to Scaliger and others,) and from the 15th of Tiberius to the destruction of Jerusalem by Titus Vespasian, are 40 years.

From these data, the calculation of the time of Zacharias' ministration (which St. Luke mentions so particularly) may be calculated thus:

In the 490 years that the Temple stood, there are two complete great sacerdotal cycles ending with the year 448. There remains till the fall of the Temple 42 years: which subtract from the year of our LORD 71, in which the Temple fell, and there remains 29, the year of CHRIST, when the second great sacerdotal cycle ended and the third began, out of which deduct the imperfect cycle of 50 revolutions, or 23 years, the remaining 6 denote the year of CHRIST, when the course began precisely on the same day on which they originally commenced, with an overplus of 18 hours.

Therefore in these 6 years previous to the Nativity of our LORD, the sacerdotal courses stand thus, viz:

In the 6th year, the first course, that of Jehoiarib began,	Feb. 19
In the 5th year, the first, &c.	Jan. 19
In the 4th year, the first, &c.	Dec. 19
In the 3d year, the first, &c.	Nov. 19
In the 2d year, the first, &c.	Oct. 19
In the 1st year, the first, &c.	Sept. 19

Therefore, the first course in the year of CHRIST's Conception began on the 19th of August; from whence, if we reckon to the 8th week, we come to the 8th course, the course of Abijah, or Abias, which commences on the 7th of October, and ends on the 14th of the same month. On the 14th of October Zacharias having fulfilled his week's ministry, returned home on the 15th, when his wife conceived precisely 5 months and 3 days before the Annunciation.

Now from the 15th of Oct., to the Annunciation, March 25th, are *5m. 3w. 1d.*—and just so long was Elizabeth advanced in her pregnancy at the time of the Angel's Salutation to the Virgin Mother—"*This is the sixth month with her who was called barren.*" This circumstance is hinted at afterwards by the Evangelist, when he says—(ch. 1. v. 56,) "*Mary abode with her about three months,*" that is, until the 24th of June, the day which the Church celebrates as the Nativity of the Baptist.

If, then, the Baptist was conceived on the 15th of October, and was advanced five months, three weeks, and one day, at the time of the Conception of our LORD, that is, the 25th of March, the day celebrated by the Church in commemoration of so signal a mercy; it follows, that the 25th of December is the true day of the Nativity *of the Son of God.*

And hence it is evident, that the time of the Nativity of our LORD hath been transmitted down to us by our forefathers, and that the Christian Church is a faithful guardian of so inestimable a piece of chronology. GOD saw proper to conceal the burial place of the body of Moses, lest it should in future time become an object of adoration;—but on the body of CHRIST he bestowed such honor, that all the Angels of GOD and the sons of men worship it;—and as the Law and the Prophets, with the divine Shekina, pointed to the birth place of the Son of GOD; so the courses of the priests offered an infallible calculation to point out the precise time, when the Word became incarnate, and took delight to be with the sons of men. Yours, &c.

WILLIAM SMITH.

From the Irish Ecclesiastical Journal.

VALIDITY OF PRESBYTERIAN ORDERS.

Sir,—Will you allow me space for a few words on a subject, to which, of late, attention has been turned, viz., the validity of Presbyterian orders. Under the word Presbyterian, I include Lutheran, and indeed, all orders not episcopal.

In the discussions on this subject, two very distinct questions seem to me not unfrequently to be mixed up; namely, how the matter is in itself, and what the judgment of the Church of England respecting it is. The judgment of the Church of England (if she have pronounced any) is doubtless an important element in the consideration of the other question: or perhaps it would be more proper to say, that with her faithful sons, it ought to conclude the other question. But still, the two questions, whether Presbyterian orders are valid, and whether the Church of England thinks them to be valid, are, in themselves, quite distinct, and, in determining the one, we ought to be careful not to rely on arguments applicable (with whatever degree of force) only to the other.

What, then, is the judgment of the Church of England in this matter? Or has she pronounced any? Does she admit the validity of Presbyterian orders, or does she reject them as invalid? Or is she silent on the point, thus leaving it, as far as her authority is concerned, an open question?

The references which have been made by the advocates of the Lutheran and Presbyterian communions to Bancroft, Bramhall, Hooker, and others of our great divines, I set aside, as irrelevant to the question now in hand. The opinions expressed by these great men, were but their private opinions, and as such, available, so far as they are available at all, in reference to the other question; but they do not advance us one step towards determining the judgment of the Church of England, because they do not even profess to be founded on, or deduced from, her authoritative decisions.

How, then, is the Church's judgment to be ascertained? There is but one way, by an appeal to her formularies. But, in making this appeal, a difficulty meets us at the outset, and one arising from a curious source, namely, the perfect clearness with which the Church has declared her mind upon the point; for, being at a loss to imagine on what grounds the question could ever have been raised, one is perplexed how to shape one's answer. Were I asked whether the present Bishop of Barbadoes was a bishop, in the view of the Church of England, on the first of last August, I should conceive that I had conclusively answered the question by saying, "No, for he was consecrated on the 24th." But if my interrogator were to rejoin, "that is no proof, because the Church of England considers every man in priests' orders to be a bishop," I confess I should be puzzled for a reply; for what is to convince a man who could advance so preposterous a theory in the teeth of the consecration service? A similar difficulty embarrasses the present question. To ask whether the Church of England admits the validity of Presbyterian orders, is the same as to ask whether she considers a Presbyterian minister to be an ordained man. The simple answer is this: to require a man to be ordained before he can officiate as a minister, is to decide that he has not as yet been ordained: but the Church of England requires Presbyterian ministers to be ordained, before she allows them to officiate: therefore, she decides, that as yet, they have not been ordained; i. e., she rejects their so-called ordination as invalid. If the mind were divested of all prejudice, I cannot conceive how the cogency of this argument could be resisted. A Roman Catholic priest and a layman seek for office in the Church of England. She receives them both, but first ordains the latter, and not the former. Why? Because the former is already ordained, the latter is not. I suppose this will not be disputed. Well, then, along with these two there is a third, a Presbyterian minister. How does the Church treat him? As the priest or as the layman? She treats him as the layman in every particular, and ordains him. Why? A plain man would be apt to say, that the treatment itself shows the reason on which it is founded; that if the Church considered him a priest, she would treat him as a priest; and therefore since she treats him as a layman, it is because she considers him one. If this is not the reason, the onus surely lies on the Presbyterian advocates to state what the reason is; and to explain why the Church, if she considers the Presbyterian minister to be on the same footing as *one* of his companions, yet treats him as if on the same footing as *the other*.

Some, indeed, do undertake to reconcile this unbending rule of the Church with the notion that she recognizes, or, at least, does not reject, the validity of Presbyterian orders. But I confess I have not heard anything on this side of the question that does not seem to betray an internal consciousness that the case is an untenable one. There is a vagueness, a shyness of coming fairly to the point, in the arguments used, which look very much as if those who use them feel, that clear, dogmatic assertions would entangle them in difficulties that they do not well see the way out of.

For instance, it is said that the Church of England having adopted the episcopal polity, she requires, for the sake of order and regularity, that none shall officiate within her pale but such as are episcopally ordained. But this is only mystifying a simple question, it is not arguing. On what principle should her preference lend her to ordain men that are already ordained? In short, the ceremony to which she requires Presbyterian ministers to submit, is either ordination, or it is not. If it is, my argument is left untouched; it is an *ipso facto* declaration that they were not previously ordained. If it is not ordination, then it must be *re-ordination*; and then we shall have the Church of England perpetrating an act denounced by the universal Church as schismatical, in violation of the ancient canons to which she herself appeals as binding her in the very matter of ordinations, and that for no reason whatsoever; for the reason alleged, namely, that it is for the sake of order and regularity that she thus sets order and regularity at defiance, has really no meaning.

To avoid this unpleasant dilemma, the ordination of Presbyterian ministers is frequently represented somewhat in this light: that it is not properly the conferring of orders, nor reordination; that it is merely their formal admission into the ministry of the Church of England, but without questioning the validity of their ministry in the Church at large. Those who take this view of the matter would seem never to have read the ordination services, as, indeed, I doubt not many of them never have. The plain letter of the words of ordination is against them, and by no force can it be strained to this interpretation, "Receive the Holy Ghost for the office and work of a priest (or bishop) in the Church of GOD now committed unto thee by the imposition of our hands." The "work and office" is one in the *Church of God universal*, not merely the *particular Church of England*; and it is *now committed, and that by the imposition of the bishop's hands.* And in the consecration of bishops (be it remembered, that Presbyterian ministers claim to be bishops as well as presbyters) it is added, "remember that thou stir up the grace of GOD *which is given thee by this imposition of our hands.*" To use these awful words to a man who already has had the "office and work" committed to him *by a previous ordination*, and who consequently is by virtue of *that* ordination already in possession of the gift which is *now* pretended to be given to him, could be characterized only as a combination of absurdity, falsehood, and profaneness.

Again, it is alleged that Presbyterian orders, though valid, are imperfect and defective, as proceeding from an irregular source; and, therefore, that the Church is warranted in requiring those, who are only in such orders, to come and receive a full and complete commission from the only legitimate dispensers of it. To this I answer, that for orders to be valid, and yet imperfect, is impossible, for this reason, that there are no degrees in validity. Orders are either valid or invalid, but they cannot with any sense be said to be more or less valid. A man is either ordained or unordained; but to say that he is ordained, and yet, that his orders are defective, is the same as to say that he is partly ordained and partly not, or that he is partly a minister and partly not, or that he partly holds CHRIST's commission and partly does not hold it; all which expressions, I apprehend, have no meaning. The truth is, that two widely different things are here confounded, viz., regularity and validity. But mere irregularity, in the judgment of the Church of England, does not warrant re-ordination, as is plain from her treatment of Roman Catholic priests. The ordination of these persons, in this realm, is in the highest degree irregular and uncanonical; for the prelates from whom they receive it, are in a state of schism, and act schismatically in exercising that function. But being valid, the Church does not repeat it. She acts on the maxim, "quod fieri non debet factum valet." The ordination administered by the titular hierarchy, in her judgment, is a thing "quod fieri not debet;" but when administered, she regards it as a thing "factum"—it is ordination, and, therefore, she allows it to stand. Did she, then, regard the orders claimed by Presbyterian ministers as *valid*, the *irregularity* of their ordination (for *defectiveness*, we have seen, has no sense) would not induce her to ordain them. But she does ordain them; a plain proof that she regards their previous ordination, not merely as a thing "quod fieri non debet," but as a thing *non factum*, a nullity, not ordination at all.

There is one other view of the matter which I think it necessary to notice. It is this: that the Church of England is doubtful as to the validity of Presbyterian orders, and therefore ordains ministers of that communion who join her, merely to be on the safe side. And in support of this view appeal is made to the twenty-third Article, which it is said is so framed as intentionally to leave the question undecided, if, indeed (as some think) it does not clearly recognize the orders of the non-episcopal reformed communions. With regard to the twenty-third Article, I would just make this remark, that if it proves anything in reference to the present question, it proves too much. If it recognizes, or expresses doubt of, the validity of non-episcopal ministry, it can be only on principles of Erastianism: that is, it denies, or expresses doubt of, the necessity of any orders at all. For who are the men of whom the Article speaks, as having "public authority given them in the congregation?" Clearly not the originators and leaders (such as Luther, Calvin, and John Knox) of any non-episcopal or anti-episcopal ecclesiastical movement; for they (whether blameably or not) act *in opposition* to the "men who have public authority given them in the congregation." If, then, their successors come to have "public authority," it is not from them they derive it, for they could not transmit what they did not possess: and if not from them, then not from the Church, because, if from the Church, it must be through them. Whence, then, do they derive it? From the State, the only source, besides the Church, from which *public* authority can flow. That is, according to this view of the Article, the whole ministerial commission is an emanation from the civil power, or, at least, it is doubtful whether it is not so. It is to be hoped that none who have subscribed the rest of the Thirty-nine Articles will be satisfied with this interpretation of the twenty-third. But if they are, will Presbyterians be satisfied with this defence of their orders?

Dismissing, then, the twenty-third Article as irrelevant, we are to consider the theory which it has been brought to support, that our Church requires Presbyterian ministers to submit to be ordained, because she is doubtful of their former ordination. If this theory be correct, it must be admitted that the Church has adopted a singular method of expressing *doubt*, namely, acting *as if* she had no doubt at all; it is like hanging a man because you are doubtful about his guilt. If it be asked how the Church should act, supposing her to be in doubt, I answer, that there are two obvious courses open to her, of which her adopting neither is a confirmation, if confirmation be wanting, of the view taken in this letter. One is conditional ordination, similar to the provision which she has made in the case of doubtful baptism. To this course I know of no objection, unless, possibly, its novelty might be considered one, for I *believe* it would be a novelty. The other course is a peremptory exclusion from the ministry of the Church of England of all who had taken non-episcopal orders. This course would keep the Church uncommitted to either side of the question. To admit such persons, *with ordination*, as laymen are admitted, decides the question one way; to admit them *without ordination*, as Roman Catholic priests are admitted, would decide the question the other way. The *via media*, keeping clear of a decision either way, would be, not to admit them at all. I shall conclude by just asking the advocates of this theory, why, if the Church really be doubtful on the point, she has adopted neither of these plain, natural, and obvious methods of giving expression to her doubts.

F. B. W.

From the London Morning Post.

TRACTARIANISM.

TO THE EDITOR.

Sir,—The spread of Tractarian doctrines, or, as they are more rightly called, of Church principles, is now to be attributed chiefly to the continual attacks which are made on them by their adversaries. From the highest to the lowest their opponents aid their cause. From the time that Mr. Newman put a stop to the "Tracts for the Times," at the instance of the Bishop of Oxford, instead of being grateful and quiet, injudicious men have written against these obedient sons of the Church, these men of prayer and fasting, and by so doing, have given notoriety to the points in dispute, have called the attention of candid and ingenuous minds to the subject, and, as a necessary consequence, have made proselytes of the candid and ingenuous to the very principles they have attempted to beat down. Now, this accusation is brought against the authors of the "Tracts for the Times," that they are the disturbers of the peace of Israel; but men who attack the houses of peaceable individuals might, with more justice, accuse those who defend themselves of breaking the peace—for in such a case force is opposed by force, stab is answered by stab; whereas, in this instance, the most violent attacks of their opponents are met, on the part of these calm and humble men, with dispassionate though convincing argument, by quiet and peaceful expostulation.

There is not another instance on record, unless we go back to the first propagation of the Christian faith, in which the enemies of a cause have given such testimony to its truth.

I will begin at the bottom of the list of their opponents, and give one or two examples of this unwilling evidence. Mr. Golightly, in his last letter, laments that *a great majority of the most serious and studious young men in the University of Oxford are converts to Tractarian principles.* Now can a more overpowering testimony than this be given in their favor? Here are men, unhackeyed in the ways of the world, which being in darkness, is too apt to obscure the spiritual vision of those who have been for any time conversant with it; men reading the Scriptures, serious in the discharge of their religious duties—in other words, men searching for the truth with their best faculties, and seeking in His appointed means the assistance of the Holy Spirit of GOD—and the conclusion at which a great majority of such men arrive is this: that the doctrine which this writer takes on himself to slander is the truth. More decisive evidence in favor of those against whom he writes could scarcely be conveyed in a few words. But the person who has said this might have gone further; he might have said that the existence of a *numerous* class of serious and studious young men is owing to the writings and examples of the pious persons whom he ignorantly traduces. To what cause does he attribute the tenfold increase in the University of Oxford of pious and willing communicants? By whom have the passions of youth been subjected to the law of CHRIST? Why is aid sought at the holy communion to continue the successful conflict? Who have been the instruments in the hands of the Almighty to give this blessed impulse to the hearts of the rising generation?

Mr. Golightly recommends parents to shun this contaminated place, and send their sons to Cambridge; but if he spent a little of his leisure in that University he would find that the soil and climate of Oxford is not peculiarly adapted to the growth of these principles. They will be found to increase wherever true religion and useful learning flourish and abound. It is impossible to establish a Low Church inquisition in the seats of learning. The project has indeed been carried out in the *religious world*, by ladies and others, at some of our fashionable places of resort, though, even in these instances, the system begins to totter.

Men will read Church history; they will not be contented with summaries of that history, compiled with party views; they will draw from the fountain head. Then they will imbibe truly Catholic principles, and if universities were multiplied, the same causes would continue to have the same effects, the searchers for Catholic truth would find it, and in the search would use the same means; and I believe that if Mr. Golightly will pry a little into the affairs of our sister University, he will find there some of Mr. Newman's works used as class-books for students in divinity;—a purpose to which, I think, they have not yet been applied at Oxford. But to rise a little higher in the list of the adverse party. The master of the Temple has, with some eloquence certainly, attacked the writers of the "Tracts for the Times," and has preached his strictures on these writers to attentive and crowded congregations of law students. But have Tractarian principles made no advance among the learned students of the law? If not, whence has this resolution emanated?—"The benchers of Lincoln's Inn have directed that the holy sacrament shall for the future be administered in Lincoln's Inn Chapel every Sunday morning at nine." I put the question to all honest men, to whom is this glorious direction owing? Who are the instruments in the hands of GOD who have prompted these men to make an open confession of CHRIST in this adulterous and sinful generation?

Well and patiently may the authors of the Tracts support the obloquy which is heaped on them, when such testimonies appear in their favor, and the work of GOD prospers in their hands. In words or deeds all their adversaries bear witness to the force of their principles.

The addresses which have been sent to the bishops by the clergy who are opposed to them, are written in Tractarian language, or, rather, in those primitive terms which have been rescued from disuse by the authors of the "Tracts for the Times;" and though the official communications from beyond the sea are still written in dissenting phraseology, and the term evangelical studiously used, and the term Catholic as studiously avoided, yet, instead of the announcement of the erection of a number of plain, square, galleried buildings, contrived to hold the greatest possible number of listeners to preachments, which we might have feared would follow, in strict keeping with such communications, we learn that the choir of a cathedral is rising, if not, as it ought, in the highest glory of Eastern magnificence, yet at a considerable cost, and on a Catholic model. May the authors of the "Tracts for the Times" continue to let their moderation be known unto all men: the main principles they have advanced are, like the first records of our holy faith, safe in the keeping of their adversaries; but they walk in a narrow path—let us pray that they fall neither on the right hand nor on the left.

A. B.

COMMUNICATIONS.

For the Churchman.

"Catalogus Senatus Academici, &c., &c., in Collegio Washingtoniensi."

Mr. Editor,—We have been much interested in looking over the pamphlet, the main part of the title of which we have copied above: and we ask a little space, for some remarks suggested by it.

The first class in Washington College was graduated in 1827, and since that date, the whole number of graduations has been 229. Now certainly this small number seems to show, that the College has not received from Churchmen all the attention and care that it should have done. We say should have done; for be it observed, that comparatively small as the number of graduations has been, still, the effect of the College in relation to the Church has been most important. Of its Alumni, 66 have been admitted to holy orders; and of these, 61 are now in the discharge of the duties of the ministry. Beside these clergy, there are also among the graduates at least 20 candidates for holy orders. There may be some more: but so far we can speak with certainty. So that the actual additions made or to be made to the ranks of clergy, by the graduations of the sixteen years recorded in the Catalogue, are at the least 86. If now we take into view the actual increase in the number of clergy in the United States since 1827, we shall see, that for the education of by no means a small part of them, we are to look to Washington College. Nor have the greater number of these clergy remained in Connecticut; as might have been expected, perhaps, in consideration of the fact that many of the students are natives of that state, or residents in it; and that their four years sojourn in Hartford, would more or less connect their feelings with that diocese. Of the 61 Alumni at present exercising the office of the ministry, we think that not more than 25 are in the diocese of Connecticut; and with the exception, perhaps, of three or four, they all are either natives of the diocese, or were residents in it when they commenced their College course. Now this certainly proves, that Washington College has been no more exclusively advantageous to the diocese of Connecticut, than the General Theological Seminary has to our own. What it has done, has been done for the Church at large.

Very little of sympathy, to be sure, have its good works called out. Very little of aid have they evoked. Very little of due praise and gratitude have been given to the wisdom and zeal of the honored prelate, who, amid many difficulties, succeeded in founding the College. Almost no acknowledgment of his labors has there been, save in the silent testimony of the annual "List of Clergy in the United States," and now in the more appreciable witnessing of the first complete Catalogue. We venture to prophesy that not always shall it be so. But that for many a long year hereafter, shall Churchmen point to the College at Hartford, as a proof of the deep wisdom and zeal for GOD's Church, of the third Bishop of Connecticut. We trust his College will sometime bear his own honored name.

Meantime, a very proper way of evincing some degree of gratitude to him, as well as to an institution which has done such good service to the Church, would be, to extend to it something more of aid. It involves, we suppose, no impossibility in the nature of things, that Churchmen should take care of Church colleges. At least we should conclude so on abstract grounds. Judging, to be sure, from the usual practice in the premises, our conclusion would be precisely the opposite. If, then, only a part of the young men of our communion, who now flock to other colleges in New England, were sent to Hartford for their education, things would be much better for the Church. If they all were sent, no more would be done than in all reason Churchmen ought to do: and were this done, the College need wish but little more.

Now so far as we can see, the only possible ground to be taken against all this is, that the course of instruction in the College at Hartford is so much inferior to that in other New England Colleges, as to make it an undesirable place of training. But this is ground which we believe to be utterly untenable. Nobody indeed will say or wish to say that the course at Washington College can admit of no improvement: and this improvement might, by the way, be readily made, if its means were increased. No one either, can say with truth, that any of our Colleges are all that they should be, or all that Colleges in other countries are. The question is not between one or more thoroughly arranged institutions, and an imperfectly arranged one. But between a number of confessedly imperfect ones. And we verily believe, and here we speak on some considerable knowledge of it, that a very slight view of the course at Hartford will prove that it is not to be thrust aside in any such summary way. That while it undoubtedly may be improved, and probably will be as the means of the College increase, it is still very good, and very sufficient as it is.

Nor need it be asked, as we have often heard it, why the full Church system is not developed at the College in Hartford? Where is the College in the country, (we do not now speak of collegiate schools,) where the spirit and system of the Church are fully carried out? Where there is the daily service? The regular observance of the Holy Year? All sacred rites? And everything done just as the Church would have it done? Now if among others Washington College has not reached this, she is not alone to be blamed, or to be blamed as without excuse. That Church influence is there, and *that* no small influence, is abundantly proved by the numbers of Clerical Alumni. When Churchmen will give her endowments enough, or income enough from students to enable her to do it, then undoubtedly she will do all that a Church College should do. Till then how can she? It is a very easy thing to point out what the Church desires, and where means are, expects, in all her religious establishments, whether schools or colleges; and then to wonder that things so plainly set forth are not everywhere found. So it was a very easy thing for the man in St. James' Epistle to say, "be ye warmed and filled:" and very likely his wonder was extreme, that they who were so clearly told just what they ought to be, should not have stopped shivering, and ceased to be hungry. Things cannot be done without means to do them. And it is a piece of utter absurdity to point at what Church Colleges do in England, and insist on its being done here, until at least *the one hundredth part* of the means possessed by those Colleges is bestowed upon our own.

We have assumed this negative ground, not as the only one in which the claims of the College in Hartford can be urged, but because we have wished to speak of objections. Much might be said of the positive advantages of the College. But we have already occupied too much space; and with one observation more, will close these desultory remarks. It appears, that by a regulation of the Board of Trustees, the *whole tuition* is remitted to Church Scholarship Society Beneficiaries, and other necessitous students for holy orders. Now certainly, here is a strong claim. If Washington College will and does gratuitously educate necessitous students for the ministry; nor only so, but through the Church Scholarship Society, furnishes them with positive pecuniary aid; then we hold it to be an extremely clear inference, that such Churchmen as view correctly the necessity of an educated ministry, should give her the means of extending her beneficence as widely as possible. How shall this be done? We answer, by students and endowments.

ALUMNUS. COLL: WASH:

For the Churchman.

CHANCEL FURNITURE.

Mr. Editor,—Will you allow me to call the attention of my brethren of the clergy, and others, who are interested in the decent and comely fitting up of chancel, altar, &c., to the following list of articles, recently imported and for sale by Messrs. S. & L. Holmes, 22 John-street, next door to the Church Depository in your city?

1. An improved manufacture in linen, with appropriate devices for the Communion Service, intended to supply the place of the ordinary linen now used for that purpose.
2. Altar Cloths (covers) of ingrain crimson wool, with the sacred monogram woven in damask.
3. A covering (carpet) for the floor of the Chancel, imprinted with exact copies of *Ancient Encaustic Tiles.*

Of the linen, there are two patterns of Table Cloths, each having the sacred monogram and other devices, and two patterns of Napkins, appropriately ornamented.

The Altar Cloths form a most fitting cover for the Holy Table at all times; and no person, after seeing the Chancel Covering, would think of purchasing for a church the unseemly carpeting with which our chancel floors are usually covered. These articles are manufactured by Mr. G. J. French, Bolton, England; and the Messrs. Holmes have done the church a good service by introducing them here.

The proper adaptation of the various parts of the furniture of the House of GOD to their particular uses, is both pleasing and profitable to the religious mind; and certainly all will rejoice to see that portion of the Holy Edifice which is appropriated to the celebration of the highest mystery of our faith, arranged and furnished in a manner at once simple, chaste, and appropriate.

J. D. C.

For the Churchman.

Reverend and Dear Sir:

The communication of your correspondent J. M. W. on the subject of the "Assistant Bishop of Massachusetts," although addressed to the Standing Committee of Pennsylvania through you, dear brother, as editor of the "Churchman," yet touches upon a point which has already been discussed at some length, and in which the whole Church is interested. I do not deem any apology necessary, therefore, except to you, for requesting to say a few words in reply. What the Standing Committee of Pennsylvania will do, I do not pretend to anticipate. In what they have done, I am persuaded that they have acted according to their deliberative judgment; and if they shall see cause to alter their decision, it will doubtless be under a conviction that they were mistaken, or upon the acquisition of further evidence. I speak only for myself; and with all respect and deference to the opinion of your correspondent, I beg leave to propose to him, to you, and to your readers who may feel interested in this matter, the following considerations.

It is alleged that there is no evidence whatever that Bishop Griswold ever was elected or consecrated Bishop of Massachusetts: while there is evidence full, clear, and to the point, that he was elected in 1811 by Massachusetts, for the diocese which from that time was called the "Eastern Diocese," composed of several different states. Your correspondent says, "I think it may be conclusively shown, that Bishop Griswold was elected and consecrated Bishop of Massachusetts." If this can be shown, it will settle the question. But the evidence has been spread upon your pages, that Bishop Griswold was elected for a *confederation of states*; he was so reported to the General Convention; his testimonials were signed to that effect; the House of Bishops so concurred in his election; and his Letters of Consecration so describe his jurisdiction. So far is it from being true that Bishop Griswold was ever elected or consecrated as Bishop of Massachusetts, that there is no evidence, extant, which has ever come to my knowledge, that he was so elected or consecrated; while there is full evidence that he was elected for another diocese, of which Massachusetts is a component part. Such being the facts, Massachusetts, as a diocese, has no principal Bishop. The Bishop of the Eastern Diocese has indeed jurisdiction over Massachusetts as a portion of his Charge; but he is not, nor ever was, Bishop of Massachusetts, and consequently can have no Assistant as such.

But, says your correspondent J. M. W.—the action of the General Convention in 1838 has made all that was crooked before, perfectly straight; it is now "*res adjudicata*;" the General Convention, in the case of Dr. Potter's election, did not raise the question of canonical regularity, took it for granted that all was according to rule, and proceeded to sign his testimonials; therefore there was no canonical irregularity, all was according to rule. Is this good logic? I trow not. Or perhaps J. M. W. meant to say, that the action of the General Convention in 1838, cuts off all inquiry respecting canonical regularity in the case of Dr. Potter, and in all subsequent cases. I judge not. While the canon stands upon our statute book, it is always a fair question, whether it has been complied with, in any case. If the General Convention had signed a hundred testimonials, it would not alter the facts concerning Bishop Griswold's election and consecration, or make him any more the Bishop of Massachusetts. Yours, G. B.

December 12, 1842.

For the Churchman.

THE FESTIVAL OF THE DEAD.

They have in the Greek Church a peculiarly solemn and interesting rite, called the festival of the dead, at which season yearly, they assemble at their different burial places, to extol the virtues, and lament for their departed ones. No bereavement to which poor frail nature is subject can scarcely fail of finding here its parallel, and many and often heart-rending are the scenes which at these places the mere stranger and passer by cannot witness unmoved.

To this custom many would naturally object, owing to the very sacredness of those feelings, which deep grief would fain hide from the public gaze. Yet to cherish the memory of the dead, when time has assuaged the violence done to nature, is a virtue wherein many fail. One of the sweetest of poets hath beautifully said—

'Tis hard when by affection led,
To speak of the long cherished dead,
Lest haply they should linger near,
And human praise should pain the ear
Of them who Christ's own face behold,
Or hide them 'neath his garments' fold.

But still harder would they deem it, to be forgotten, or very seldom thought of. Methinks we might almost hear their gentle whisperings of reproof, and tender upbraidings of forgetful loves. From the constitution of our natures, that which is absent is too easily forgotten. Would it not be a respect due to the virtuous dead, those who sleep in the Lord, and whose examples we should be ambitious to follow, to keep as anniversary the day on which they departed this life, and, in truth, began first to live, with more extraordinary acts of religious devotion? And as in our beautiful creed we profess to believe in the communion of saints, would we not thus be more effectually keeping up our intercourse and correspondence with our absent friends, who have gone but a little before us into the "better land?"

"Oft when we pine, afar from those we love,
More close are knit the spirit's sympathies
By mutual prayer; distance itself doth prove
A greater nearness; with such stronger ties
Spirit with spirit talks, that when our eyes
Behold each other, something sinks within,
Mocked by the touch of life's realities."

In sweet and heavenly contemplation, then might we dwell upon the holy employments, and rich felicities, of our blessed departed ones, beholding their robes of white and palms of victory and harps of gold! Uniting in their songs of highest adoration and love, we may perchance faintly catch the strain, and join their distant melodies. E.

For the Churchman.

Mr. Editor,—I perceive in the Churchman of the 17th inst., a letter from the Rev. Samuel Chase, reflecting in rather severe terms on an editorial by the Domestic Secretary and General Agent, in the Spirit of Missions, of Oct. last.

The Secretary and General Agent is west of the mountains at this inclement season of the year, laboring with unwearied zeal to obtain funds for our now exhausted treasury.

When he wrote the article in question, that the Secretary intended the slightest disrespect to the venerable Prelate of Illinois—no one at all acquainted with him, would for one moment suppose. He is incapable of an act of disrespect to any ecclesiastical superior, much less to the faithful Bishop Chase.

And sure I am, that nothing would grieve the Secretary more, than to find anything he had said or done, could bear such construction.

In Mr. Harris' absence, I felt that justice required this much, at least, should be said by a **Friend.**

For the Churchman.

NO. I.

Mr. Editor,—The doctrine of the Eucharistic Sacrifice is one to which many Christians' minds are now directed; and should you deem it tending to edification, I should be glad, through your columns, to present the teaching of the Church, as given in our Communion Service upon that subject.

A rubric before the prayer for "Christ's Church militant, directs an act of worship, which, from a faulty arrangement of our chancels generally, can be but imperfectly followed. The rubric enjoins, that "the priest shall place upon the table so much bread and wine as he thinks sufficient." This significant act teaches, that here the Church contemplates an offering made unto her Lord. From the elements, supposed to be placed upon a side table, the priest takes a gift for the Lord's table. Offering unto Him the unconsecrated bread and wine, as an acknowledgment that all the blessings of the earth are derived from Him, as a kind of first fruits, and an earnest of our devotions. The direction that they be so placed by the priest, shows that it is to be considered a priestly act, an offering. That the Church designed to convey such instruction, is plain from the prayer following, when we beseech the Almighty and Everlasting God to accept, not only our prayers, but also our alms, and oblations; thus distinguishing between the alms, prayers, and oblations or elements, all of which "we offer to the Divine Majesty."

Herein the priest acts for himself and his brethren, supplicating pardon and grace, and presenting their oblations. Having thus given them unto the Lord, as Christ's ambassador, he proceeds to consecrate them, that they "being received according to our Saviour Christ's holy institution, we may be partakers of His most blessed body and blood."

They are now sanctified to become the sacramental representation of that body and blood; the channels, or instruments, by or with which the spiritual food is given.

Before, as first fruits and pledges of devotion, they were placed upon the altar—now they are consecrated to become, and really are, according to the Master's and His apostles' words, the effectual signs of His broken body and shed blood. Being thus changed, not in their constituent parts, but in signification and use, the priest proceeds to present them unto the Father, as a memorial of the Son's gift of Himself, for the world, an offering commemorative of the one only sacrifice and oblation. That this is the true idea of the Church, may be seen from that part of the service called "The Oblation," in these words: "O Lord and Heavenly Father, according to the institution of thy Dearly Beloved Son, our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make."

A memorial is made before the Divine Majesty, and this is done with those "holy gifts of bread and wine" then offered unto the Lord. This part of the service then is sacrificial, for an offering is made—it is commemorative, for this offering is a memorial. Not only do *we* "have in remembrance the precious death" of our Great High Priest—but we *plead* it before the Father, making unto Him this symbolic offering.

We do something more than express our feelings, affections, and devotions—we present these holy signs, a memorial to our offended Father of the sacrifice He appointed and accepted. Not by words alone, but by symbols, we plead the precious death of Christ. With prayer, in the act ordained of our Lord, (itself most solemn prayer,) we plead the promises—the all-prevailing atonement.

Man, then, according to this service, celebrates the Holy Eucharist, in remembrance of his Redeemer—and also makes a memorial thereof to the Father. Here then we have an offering, a material offering, unto the Father—which is a memorial unto Him. That is, an unbloody sacrifice, commemorative of the only true sacrifice—that only sacrifice in which there was no mystic representation—but real propitiation. P. B.

For the Churchman.

The season is approaching, Mr. Editor, when, agreeably to ancient custom, that beautiful Hymn, entitled "The Song of the Angels," commencing, "While Shepherds watched their flocks by night," will be sung in our church: a hymn joined in and responded to by all, from the octogenarian with glistening eyes, down to the delighted child; every voice and heart appearing to be concentred in one impulse of happiness. Will you, Mr. Editor, confer upon me the pleasurable information of who the author was? and oblige **Camilla.**

Saturday morn.

We believe this hymn to be one of the oldest in our collection, but are unable to name the author. We unite in the request that some correspondent would supply the information which we lack.

THE CHURCHMAN.

SATURDAY, DECEMBER 24, 1842.

Progress of Popery.—In contemplating the spiritual wastes which have been formed in this free and enlightened land by the withering influence of Popery, there has hitherto been one oasis most refreshing to a truly Protestant eye. We never thought that this verdant spot belonged to us who keep to saints' days, surplices and the sign of the cross. We never needed Bishop Lavington to convince us that it was not to be found among the Methodists; for he must be a dull observer that sees no affinity between auricular narration of experiences to a class leader, and auricular confession of sins to a priest. Quakers and Unitarians have too many and too striking points of resemblance to allow us to look for it in those quarters. Independents and Anabaptists are tares which the Jesuits have sown; and we have been accustomed to regard all their extravagancies as the spray of Popery, ready, in due time, to be reabsorbed in its prime source, the fanaticism of the Church of Rome. But Presbyterians, staunch and blue Presbyterians, these we had supposed might boast of the verdant spot on which no eye could discover the blight of Popery; and the Presbyterian, emphatically such, which has long had our Church under its watchful supervision, and has scarcely suffered a week to pass without bewailing and rebuking our Papistical tendencies, we have been wont to consider as most thoroughly scoured from every taint and blemish of Babylonish infection. What a mournful proof, then, of the progress of Popery, when even this immaculate organ of the straitest sect, thus commends a festival against which its ancestors used to declaim with sentiments of pious horror!

From the Presbyterian!

"Christmas Times.—Christmas is approaching, and while it is regarded by some as a sacred festival, it is regarded by all as a season for expressing our kindly feelings and good will to one another. Gifts are interchanged, and young and old seem to be delighted with such remembrances. To a certain extent we commend the fashion, and are even willing to justify the purchase of a useless toy if it brings forth the beamings of joy from the bright eyes of childhood. Who does not delight to see others happy, and who would not wish to add even a single particle to that happiness? Christmas gifts, when properly directed, may have this effect. It is pleasant enough to exchange gifts, but there is nothing very commendable in giving to those who can return your gifts. How much more gratifying to give to those who have nothing but the overflowings of a grateful heart to present in return! Indeed, we might go on to show that this is the most profitable kind of giving, but as we do not intend to write a homily, we refrain. We would merely whisper into the ear of our gentle reader, and ask him if he has no poor neighbor, whose heart might be made to sing with joy by a friendly benefaction. Perhaps he has no comfortable hearth, no wholesome provision, no adequate clothing—and perhaps a little of your superfluity might supply these wants. Think of this, remember your own comforts, ask advice from above, and then go and make a Christmas gift. We would whisper in a still lower tone in the ears of our Christian readers who profess to be deeply indebted to God for his Gospel, that perhaps their clergyman, the minister whom God has sent to them without purse or scrip to preach salvation to them, is straitened in his circumstances, (we know, alas! too many in this situation,) whose salary is small, and perhaps badly paid, who has a family looking to him for support, and who is often constrained to retire to a secret place to lay his wants before his heavenly Father, and to ask Him who feeds the ravens not to leave him to suffer hunger. They are the dear servants of God, and yet God's people forget to give them carnal things for the spiritual things which they receive from them! Reader, endeavor to make your pastor comfortable; give him some of your abundance: and if he is already supplied, then remember other pastors who are laboring in the new parts of our country with very few external comforts, and let it be your delight to make them glad through your beneficence."

That there are some wholesome reflections in the above article we readily grant; and for this reason we have been the more willing to quote it entire, trusting that its wholesome advice will not be lost on our readers. But when we remember that the observance of Christmas is nowhere commanded in the Bible; that it rests wholly on the authority of the Church; that it is a high festival in the Church of Rome; and that its very name sounds the abomination of the *Mass*; we cannot refrain from applying to the Presbyterian's remarks on Christmas the comment which the editor himself in another part of the same paper makes on certain extracts from Bishop Whittingham's discourses; and so we conclude with another extract

From the Presbyterian.

"How near to Popery is all this? It must soon become a question, we think, how evangelical ministers can remain in a Church whose spiritual rulers boldly avow such sentiments!"

LIGHT AND SHADE.

The New York Evangelist had charged upon us that we *cast into the shade* the great doctrine of justification by faith. In reply we assured him that we kept this doctrine in the light, and that the doctrine which we cast into the shade was the Dissenting or Calvinistic doctrine of justification by an empty faith. The Evangelist rejoins:

"Now the Churchman ought to know *that Calvinists consider that faith only as true faith which works by love; in its very nature it is full, not empty*, and secures universal obedience to all the known commands of God. Does not the Churchman know that Calvinists have a right to be truly represented?"

The rejoinder, we apprehend, is not to the point. For our remark was that Calvinists taught *justification* by an empty faith. Of justification, however, our respondent says nothing, but proceeds to tell us what the Calvinists think about "true faith." If he will deny our assertion plainly and fairly, let him say that Calvinists teach justification by a *formed* faith; i. e., a faith enlivened by love or charity. This he will not venture to affirm; and, therefore, he neither has said, nor can say, aught to invalidate our assertion that Calvinists teach justification by an empty faith.

The Evangelist continues:

"Besides, it is worthy of notice, how by making a receiving of baptism from an *Episcopal* minister a test of obedience, the Churchman at once puts on the intolerance of Popery, and consigns us all together to the uncovenanted mercies of God. Can Dr. Milnor stand this? Will the American Church and the American people be able to repress their grief, or laughter, or contempt, at such childish dogmas?"

In reply, we beg to remark that we were careful to say not one word about *episcopacy* or *episcopal* ministers. Our language, as quoted by the Evangelist, was as follows:

"Faith without obedience we account an empty profession; and as our Lord requires that all who believe shall be baptized, we account faith without baptism, or the intention to receive it, where it may be had, as an empty profession: and as we recognize no authority to baptize except that derived from our Lord's commission, it follows that we can account none as justified by faith except those who have been brought through faith into communion with the Church by baptism. This, we say, is the rule by which the Church is obliged to proceed; although that many have the dispositions of faith without submitting to the law of the Church from an ignorance or misunderstanding of the constitution of the Church, and will find acceptance at the last day through the precious covenant on which the Church is founded, is our firm trust. But it is not permitted, we think, to the Church to forestall the judgment of the last day: she must be bound by the rule which her divine Master has imposed on her; and by that rule she can account none as justified by faith who are not received into and continued in the communion of the Church on earth by the ministry of our Lord's appointment; who has declared of his apostles and their successors in the government of the Church on earth, that 'whatsoever they bind on earth shall be bound in heaven, and whatsoever they loose on earth shall be loosed in heaven.' This is not throwing the great doctrine of justification by faith into the shade; it is only rescuing it from the vagaries of ignorant and presumptuous men."

The reader will observe that we have expressed the Christian doctrine in such general terms that all persons, of whatever denomination, who believe in justification by a living faith, and in baptism administered in virtue of Christ's authority, may subscribe to it. The Evangelist, however, instead of expressing his agreement in the doctrine, represents us as making baptism by an *Episcopal* minister essential, and as consigning "us altogether," i. e., all Presbyterians, Baptists, Methodists, &c., "to the uncovenanted mercies of God." A plain admission on his part that all ministers who have not received Episcopal ordination, are destitute of the apostolic succession; destitute of Christ's commission; destitute of authority to bind and loose in Christ's name, and to administer the seals of His covenant.

On the whole, we consider ourselves entitled to draw two inferences from the Evangelist's rejoinder:

1. That he is becoming ashamed of the Calvinistic doctrine of justification by faith without obedience, and is willing to disown it.
2. That he is so secretly persuaded of the necessity of Episcopal ordination, as to think that without it there can be no ministerial commission and no authority to seal the covenant of Christ to believers.

We take the annexed from the Presbyterian, who credits it to his kinsman the New York Evangelist:

"USE OF THE TITLE 'DISSENTERS.'

"When perusing the New York Churchman, I have discovered that within two or three years past, one of their commonest epithets, for all Protestants who are not Prelatists, is the invidious appellative, '*Dissenters*.' But casually opening the volume of the (London) Christian Observer for 1826, I found their review of Bishop Hobart's 'Discourse on Europe and America,' and my attention was so arrested with part of the second paragraph, page 618, that I have transcribed it, to manifest how different are the views of the conductors of the foreign magazine, from those of the editor of the New York Churchman.

'Dissenter.—Our American Episcopalian brethren, though but a small fraction of the population of their country, and wholly unconnected with the State, speak of all non-Episcopalians as Dissenters! In England, the term is neither harsh nor inappropriate; for it means only non-conformists as respects the Established Church. *What it means in the United States, we cannot clearly understand. The use of it appears to us exceptionable*, because it seems to imply a spirit which would exclude from the visible pale of Christ's Church all who do not adopt the doctrines and discipline of a *very small* minority of trans-Atlantic Christians. The Presbyterians, to which might be added Baptists, Congregationalists, and Methodists, of the United States, would have a much more powerful numerical argument for calling all Episcopalians Dissenters, than the Episcopalians for thus denominating all their fellow citizens. We wish, therefore, that our American Episcopalian friends would avoid this term, which in their lips either *means nothing, or means something which is too sectarian and bigoted to find a place in any candid and impartial bosom.* Let the priests of Rome call all Churches heretical and schismatical, but *let not Protestants follow their evil example.*'

"When the New York Churchman, with its compeers, is rebuked for their '*sectarian and bigoted*' term, they only add harshness to their vituperation. Probably the appropriate and reasonable admonition of their own brethren in Britain may produce in them conviction of error, and lead to desirable reform—especially if they weekly offer in prayer the petition—'From all envy and uncharitableness, good Lord deliver us!'"

The question, Who are Dissenters? hangs on a previous question, Which is the Church? Our view is, that in every country the Church of Christ consists of those persons who are united in the participation of the same faith, and by means of the same sacraments under lawful pastors, i. e., bishops of the apostolic mission. Such is the Church of England, in England; and for this reason, and not for the accident of a legal establishment or the doubtful praise of a numerical majority, we say that Presbyterians, Independents, and Methodists, become, by leaving the Church of England, dissenters from the Church of Christ. The same definition applies to the Church in this country; and therefore we have the same reason for applying the relative word *Dissenters* to all those professing Christians who violate the laws of Christian unity by refusing to be joined in the same faith and by the same sacraments under pastors of of Christ's appointment and commission.

Now we take leave to say that the term, thus explained, has a distinct and comprehensible meaning: and if it be neither "harsh nor inappropriate" when "it means only non-conformists as respects the Established Church in England," much more is it mild and appropriate when used to denote those who refuse to conform to a divine institution in America.

We have frequently tendered this explanation before, and have shown that some of the best divines in the Church of England have given the same explanation of its use in England. We are certainly conscious of no ill temper, and are sorry to find prints otherwise respectable, and piquing themselves on their liberality and tolerance, unite in charging us with *harshness* and *vituperation, envy* and *uncharitableness*, for the candid avowal of an unpopular opinion.

As to the Christian Observer, our Presbyterian friends need hardly be told, that on questions of this nature we consider its opinion to be of no more weight than that of the Princeton Review.

THE THIRTY FIRST ARTICLE.

The writer in the Catholic Herald is mistaken in supposing that he is to have "a tilt" with us on the subject of the Thirty-first Article. He had uttered a calumny, and we pointed out to him its falsity in order that if he wrote in honest ignorance he might correct his error; and having thus discharged our duty, we leave him "to tilt" with his own conscience.

The Catholic doctrine of the Eucharist as formally propounded by this writer, considered apart from the Roman view of transubstantiation, is the same as is held in the Church which, as it seems, he has left; and his ignorance of the fact shows how little he knew of the Church to which it was once his privilege to belong. This doctrine, which he might once have held in its purity, he has now learned to connect with such errors and blasphemies as we deem it profane to quote even for the purpose of exposing. One of these, and such as none but a Romanist could utter—is so gross as to have called forth a rebuke from a brother in schism; but another, and the most blasphemous of all, is unreproved; and that for the reason that even those Romanists who believe it to be erroneous dare not denounce it. The whole of this writer's performance affords an instructive but painful picture of the ignorance and levity of one who apostatizes from the Catholic Church to the Papal schism, and of the abyss into which he is liable to sink.

CLERICAL CHANGES.

The Rev. John C. Smith, deacon, having removed from this diocese to that of Ohio, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

The Rev. Moses H. Hunter, deacon, late of the diocese of Ohio, has received and accepted a call to the rectorship of Christ Church, Indianapolis, Ia., and desires his letters and papers directed accordingly.

Day of the Nativity.—For the letter on our first page respecting the day of our Lord's Nativity, we are indebted to a venerable member of our Church now residing at Newport. At the time of writing the letter, Dr. Smith was rector of the Church at Norwalk, Connecticut. Why is not Dr. Jarvis' most profound and conclusive argument on the same subject given to the Church?

Christmas generally brings us, among other acceptable presents, a variety of new books. The number this year is less than usual, publishers, we presume, finding it necessary to contract their operations. We shall mention a few which have been laid on our table.

Swords's Pocket Almanac for the ensuing year deserves to be first acknowledged. Its character is well known, and it ought to be in the possession of every person who wishes accurate information respecting the statistics of our Church, the residences of her clergy, the officers of her various societies, the standing committees of the several dioceses, &c., &c. The publishers spare no pains in preparing it, and they have a right to expect that it will meet with a ready sale. It may be had at the old stand, 152 Broadway.

Our Sunday School Union, we are glad to see, has not been unmindful of its charge. It has sent forth two books which parents may safely place in the hands of their children. The first is "The Winter's Tale," or a narrative of the introduction of Christianity into Britain. The scene is laid in Britain, in the early part of the reign of Domitian. The other is "Little Mary's Trouble; or, Study to please God rather than Men." They may be had at the Depository, No. 20 John st.

We have also an abridgment of Southey's Book of the Church, adapted to the young, and to the use of Sunday Schools. The work is prepared by the author of "Wreaths and Branches for the Church," of which we had occasion to say a good word last year. The work is happily dedicated to the excellent Bishop of Connecticut; and we cheerfully commend it to our young readers. We must add, however, an expression of regret, that the book is not free from the besetting sin of American book-makers and publishers. Our readers will understand our meaning when we say that the part of Southey's work which relates to the Reformation and to the Protectorate of Cromwell—the most authentic and useful part of the work, though not the most adapted to secure its popularity and promote its sale among the Congregationalists—is wholly omitted. As far, however, as the author was concerned, we have no doubt that the omission was the result of an honest though, as we think, a mistaken conviction of the influence of this part of Southey's Book.

We have next "The Pastor's Testimony," by the Rev. John A. Clark, rector of St. Andrew's Church, Philadelphia. Mr. Clark is a popular writer as is evidenced by the fact that the present is the fifth edition of "The Pastor's Testimony." The work, however, is too Calvinistic in its complexon and tendencies, and altogether too much adapted to the tastes of "the Christian public," to warrant us in recommending it to our readers.

We conclude this notice with extending a cordial welcome to a work which we have been impatiently expecting, and which comes out just in time for the Holidays. It is a collection of Poems by the Rev. Jedediah Huntington, M. D., lately a Professor in St. Paul's College, and now rector of St. Stephen's Church, Middlebury, Vermont. The work is published by Wiley & Putnam, and is a very handsome specimen of typography. From a general knowledge of the author's powers, we have no hesitation in saying that the poetry of the volume is of a high order; though as yet we have had no opportunity of examining the work, having placed it immediately in the hands of the printer in order that we might lay before our readers two pieces, the titles of which show them to be appropiate to the season. Farther notice of the work we must defer to a future occasion.

THE SONG OF THE OLD YEAR.

BY REV. JEDIDIAH HUNTINGTON.

Of brethren we six thousand be,
Nor one e'er saw another;
By birth-law dire must each expire
To make way for a brother;
Old Father Time our common sire,
Eternity our mother.

When we have spent the life she lent,
Her breast we do not spurn;
The very womb from which we loom,
To it we still return;
Its boundless gloom becomes a tomb
Our shadows to inurn.

In the hour of my birth there was joy and mirth;
And shouts of gladness filled my ear;
But directly after each burst of laughter
Came sounds of pain and fear;
—The groans of the dying, the bitter crying
Of those who held them dear.

The regular beat of dancing feet
Ushered my advent in;
But on the air the voice of prayer
Arose above the din;
Its accents sweet did still entreat
Pardon for human sin.

As thus began my twelve-month's span,
Through the infinite extended;
So ever hath run on my path,
'Twixt joy and grief suspended;
But chiefly measured by things most treasured,
In death with burdens blended.

The bell aye tolls for departing souls
Of those whom I have slain;
The ceaseless knell to me doth tell
Each minute of my reign.
Their bodies left of life bereft,
Would cumber hill and plain.

But I have made, with my restless spade,
Their thirty-million graves;
With constant toil upturning the soil,
Or parting the salt-sea waves,
To find a bed for my countless dead
In the secret ocean-caves.

By fond hopes blighted, of true vows plighted
Showing the little worth;
By affections wasted: by joys scarce tasted,
Or poisoned ere their birth
I have proved to many, there is not any
Pure happiness on earth.

And prophetic power upon the hour
Of my expiring waits;
What I have been not enters in
With me the silent gates:
The fruit within its grace, or sin,
For endless harvest waits.

And lo, as I pass, with that running glass
That counts my last moments of sorrow,
The tale I tell, if pondered well,
The soul of young hope must harrow;
For mirrored in me, ye behold what shall be
In the New-Year born to-morrow.

A CHRISTMAS HYMN: FROM THE BREVIARY.

BY THE SAME.

From where the sun doth morning bring,
To where his beams by night are shorn,
The Christ, the Anointed Prince, we sing,
Of Mary, ever-virgin, born.

The Maker of the World arrayed
Himself in likeness of a slave;
And not to lose the souls He made,
Put on the flesh, the flesh to save.

The virgin mother's side unstained
Power enters from the Heavenly throne;
Within its walls are now contained
The mysteries it had not known.

The mansion of a modest breast
The sudden Godhead hath received;
Who knew no man—the unpossessed—
Hath in her womb a Son conceived.

Behold with Him she laboreth,
Whom pre-announced that Angel true;
Whom in thy womb, Elisabeth!
The yet unborn Forerunner knew.

He bore to make the straw His bed,
Nor in the manger scorned to lie;
And He with little milk is fed
Who feeds the ravens when they cry.

The Angels sing to God on high,
Songs heard on earth by shepherds' ears,
And through the opening midnight sky
The shining multitude appears.

To Thee, on that returning morn,
Jesus, the Son of God, we sing
—Of Mary, ever-virgin, born,
Of Heaven and all its angels King.

For the very convenient "Desk Almanac," in another column, we are indebted to the Gospel Messenger, of Utica.

TO CORRESPONDENTS.

There is so much that is good in "H's" Christmas Hymn that we decline it with reluctance. It is rather long, however, for our columns.

"A Presbyter," in our next.

PASTORAL LETTER.

TO THE CLERGY AND CONGREGATIONS OF THE DIOCESE OF WESTERN NEW YORK.

Dear Brethren,—The period approaches when the holy festival of the nativity of our Divine Lord will present the opportunity for the annual contributions of the churches to the aid of the disabled clergy of the diocese. You need only to be reminded of the affecting claims of this class of our brethren to secure your liberality. It is the touching appeal of age, sickness, and poverty, cast, wholly or partially, upon our commiseration and our bounty. The inscrutable providence of God has within the year imposed an additional claimant on this fund. In the adoption of a similar plan of relief by two of the most prominent dioceses of the Church, Pennsylvania and New York, we have encouraging testimony to the wisdom and duty of making this kind of provision for our suffering brethren. I abstain from urging considerations to enforce it, but commending the application and yourselves to the Divine blessing, commit it to your liberality in the full confidence that there will be no slacking of our hearts and hands in the work of Christian love.

Let me embrace this opportunity also to apprise you of the urgent needs of our Diocesan Missions, and of the Domestic Missionaries of the Church at large. Most vigorous efforts and increasing liberality will be requisite to enable this diocese to sustain its present missionary establishment (the largest Diocesan missionary establishment in the United States) in efficiency and usefulness. Sadly indeed do the times press upon our feebler congregations, and never did they more need the assistance of their more favored brethren, themselves never perhaps so much straitened as now. The prudent course pursued by our Diocesan Education and Missionary Board in not extending their operations beyond their means, combined with the regular though limited contributions of the churches and the assistance (soon to cease) of the other Diocese, has kept us, under a gracious Providence, from the unfortunate position into which some of our Church missionary institutions have fallen. May the Holy Spirit render us all increasingly awake to our responsibility and duty, and enable us to remember how our Master has said, "it is more blessed to give than to receive."

The peculiar state of the General Missions of the Church seems to require that I should allude to their present lamentable condition. The Domestic Committee announce themselves to be $7000 in debt, and without means present or prospective to meet their engagements. In this emergency, they have resolved to call an extra meeting of the Board of Missions. What steps the Board when assembled may take, it is of course impossible to say. But whatever course shall be taken by the Board, our duty is a plain one. Our brethren at the West are suffering. They ask our aid. Not many years have elapsed since the churches in this Diocese were precisely in their position, on the outskirts, feeble, scattered, struggling, embarrassed by want, pressed upon "from without," fainting and despondent, they cried to the eastern brethren for aid to secure to them the ministrations of the Gospel and Church of Christ. This is the cry which comes to us. *Let it enter our ears*; let it penetrate our hearts; let it open our hands. That the Diocese may be seen, while urging its views, in the dignified attitude of readiness, as far as our ability reaches, practically to sympathize with our western brethren, sustain the Church, and perform our duty, I would affectionately suggest that by all the churches throughout the Diocese the proceeds of the January collection of the coming year, be applied, as was done this year, to the aid of the Domestic Missionaries of the Board. And may God our Saviour impart to us all grace and wisdom to guide to the choice and adoption of the best means of promoting the efficiency, harmony, and prosperity of His one Catholic and Apostolic Church!

W. H. De Lancey,
Bishop of the Diocese of Western New York.
Geneva, Dec. 1, 1842.

INTELLIGENCE.

DIOCESE OF VIRGINIA.

Episcopal Acts by the Bishop of Virginia.—On Thursday, 1st of December, Bishop Mead was in Staunton. In the morning, the Rev. Mr. Caldwell preached, and was followed by the Bishop with an exhortation. Mr. Caldwell preached again, at night; after which, the bishop, with some appropriate remarks, confirmed 10 persons, one of whom was colored. This is the second confirmation held in Staunton this year. At the former, during the Convention, 17 were confirmed, fifteen of whom belonged to that congregation.

On Saturday and Sunday, the Bishop preached in Charlottesville, on the latter day confirming 9 persons. This is also the second confirmation held in this place during the present year, eleven persons having been confirmed in the month of June. On Monday evening, the bishop, by request, preached to the students and professors' families, in the chapel of the University, when there was a full attendance. Although the number of students is smaller than usual this session, it is pleasing to know that their conduct is such as to gratify the friends of this Institution. The assistant bishop has been invited to deliver the annual address before the Bible Society of the University, which invitation it is hoped he will comply.

The services at Charlottesville being over, the bishop, after a short visit to Richmond and Petersburg, reached Fredericksburg on Saturday last, and after preaching on the morning of the Sabbath, administered the rite of confirmation to 15 persons in the evening, this being the second confirmation in that congregation during the present year.

It is believed that nearly one thousand have renewed their baptismal vows in the rite of confirmation, and that not one of these has thought of drawing back from the participation of the Lord's supper. This is more than double the number of the confirmed during any preceding year in the history of the Church of Virginia.

It is also worthy of being mentioned, that during the present and preceding year, about fifteen new churches have been made ready for consecration, though all have not yet been consecrated; and that several others will be commenced during the next spring and summer. These, with the additional facts, that more than forty are enrolled on the list of the students at our Theological Seminary, while a goodly number of younger ones are engaged in preparatory studies at the High School, who hope, in due time, to be transferred to the Seminary, should cause us to lift up our hearts to heaven in thankfulness for the grace that has been vouchsafed.

The Rev. D. W. Tolford, B. D., has received and accepted a call to the rectorship of St. Luke's Church, Marietta, Ohio, and entered upon the duties of his office. He wishes his letters and papers to be directed accordingly.

Rev. S. W. Crampton's post office is *Nanjemoy, Md.*, whither he desires all his letters and papers may be directed.—*Southern Churchman.*

DIOCESE OF MARYLAND.

Consecrations.—On Monday, November 14th, Christ Church, Calvert county, erected several years ago, but now first completed; was consecrated by the bishop on presentation of a request and deed of donation by the rector and vestry. The bishop preached, confirmed 13 persons, and administered the holy communion. The Rev. Messrs. Buck, (acting rector of the parish,) Prout, Williams, and Pleasants, took part in the solemnities.

Confirmations.—On Tuesday, Nov. 15th, in the Chapel of Christ Church parish, Calvert county, 15 persons. On Wednesday, 16th, in St. Andrew's Church, St. Mary's county, 4. On Friday, 18th, in Trinity Church, William and Mary parish, St. Mary's county, 20. On Saturday, 19th, in the parish church of the same parish, 4. On Sunday, 20th, the twenty-sixth after Trinity, in All Saints' Church, King and Queen parish, St. Mary's county, 4. On Monday, 21st, in Christ Church, Chaptico, King and Queen parish, 6 persons. On Tuesday, 22d, in the parish church of William and Mary parish, Charles county, 22. On Wednesday, 23d, in Trinity Church, Trinity parish, Charles county, 6. On Thursday, 24th, in All Faith parish Church, St. Mary's county, 5. On Friday, 25, in Trinity Chapel, Trinity parish, Charles county, 10. On Saturday, 26th, in St. Paul's Church, Port Tobacco parish, Charles county, 4 persons. On Sunday, the First in Advent, in Christ Church, Port Tobacco, 6. On Monday, 28th, in Durham parish Church, 1.

St. James' Hall.—The bishop acknowledges the receipt of the following contributions: The offerings of William and Mary parish, St. Mary's county, on the occasion of the visitation, at Trinity Church, $7 36. Offerings at the parish church, $5 92. From an unknown donor, $20.

Candidates for Holy Orders.—Daniel Henshaw, and Hanson T. Wilcoxon, have been admitted, on recommendation by the Standing Committee, under date of September 22d: Dr. Edward J. Rutter, under date of December 2d

DIOCESE OF KENTUCKY.

Ordination.—On the first Sunday in Advent, Nov. 27th, the Rt. Rev. Bishop Smith, D. D., held an ordination in St. Paul's Church, Louisville, Kentucky, and admitted J. Avery Shepherd, M. A., to the holy order of deacons. Morning prayer was read by the Rev. N. N. Cowgill; the Rev. Mr. Lewis assisting in the lessons. The sermon was preached by the bishop. The candidate was presented by the Rev. Wm. Jackson, rector. After services in the evening at the same church, the Rev. Mr. Shepherd preached from St. Matt. 16, 18th verse.

DIOCESE OF CONNECTICUT.

Ordination.—On Tuesday evening, Nov. 29, divine service was holden in St. Luke's Church, Glastenbury, at which time the Rev. E. W. Wiltbank preached from the 6th chap. of the Revelations, and the 9th, 10th, and 11th verses; being assisted in the services by the minister of the parish, the Rev. Geo. H. Nichols.

On Wednesday, (St. Andrew's day,) the Rt. Rev. Bishop Brownell, D. D. LL. D. admitted the Rev. Geo. H. Nichols to the order of the priesthood.

Morning prayers were read by the Rev. S. Moody Emery, and the lessons by the Rev. A. Cleveland Cox. The Rev. S. Farmar Jarvis, D. D. LL. D., presented the candidate, who with the Rev. Mr. Wiltbank and the above clergy, united with the bishop in the laying on of hands. The sermon was preached by the Rev. Geo. Burgess, from the 20th chapter of the Gospel according to St. John, and the 23d verse. "Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained."

It was an able exposition of the Church's authority (theoretically, and practically) for the absolution of sin, clearly portraying to whom this power was delegated by the great Head of the Church, as also its nature and extent.—*Ch. Chronicle.*

DIED,

At St. Thomas, Upper Canada, on the 23d of November, Miss Betsey M. Bostwick, formerly of Great Barrington, Mass.

CALENDAR.

DECEMBER.

25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
29. Fourth Sunday after the Epiphany.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Fourth Sunday in Advent, December 18, confirmed 49 in St. Thomas' Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

BOARD OF MISSIONS.

A special meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, will be held in the Sunday School Building, in the rear of St. John's Chapel, in the city of New York, on the Feast of St. Stephen the Martyr, Monday, December 26th, 1842, at 5 o'clock, P. M.

By order of the Presiding Bishop,
P. VAN PELT, Secretary.

New York, December 24, 1842.

CHURCH OF THE REDEMPTION.

The Right Rev. Bishop Onderdonk will preach and administer the sacrament of the Lord's Supper on Sunday morning next, (Christmas day,) in the Church of the Redemption, in Sixth street, near Second Avenue. In the evening the *fourth* of the series of Sermons to the Young will be preached in the same Church by the Rev. *Smith Pyne.* Dec. 24, 1842.

☞ It is proposed by ladies connected with different Churches to hold a Fair at Niblo's Saloon, on Tuesday and Wednesday after Christmas, for the benefit of the Church of the Redemption.

Donations for this object may be sent to Mrs. Anthon, at the Rectory of St. Mark's, corner of Second Avenue and Tenth street; or to Mrs. Pardee, at the Rectory of St. Thomas', 453 Houston street.

New York, December 24, 1842.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *Prophetical Interpretation.* Examination of the theories of Stuart and Mc Clelland.

Episcopalians generally, are respectfully invited to attend. Dec. 21, 1842.

CHRIST CHURCH, ANTHONY STREET.

On Sunday next, being the Festival of the Nativity, if the weather prove favorable, this Church will be opened for divine service in the evening, to commence at 7 o'clock. Dec. 24, 1842.

LECTURES ON CHRISTIAN EDUCATION.

The *Third* Lecture by the Rev. C. D. Jackson, on the *Connection of Christianity with Popular Education*, will be delivered in St. Paul's Chapel, to-morrow evening. Service to commence at 7 o'clock.

December 24, 1842.

SERVICES IN THE FRENCH LANGUAGE.

Divine Service will be celebrated, and a sermon preached, in the French language, on Sunday, Jan. 8, at 1 o'clock, P. M., in the Mission Church of the Holy Evangelists. This is the commencement of a series of services which will be held, God willing, on every succeeding Lord's Day at the same time and place.

The services are instituted with the approbation of the Bishop of the Diocese, and by an amicable arrangement with the Missionary of the station, the hour being appointed with a view to prevent interference with the regular English services.

The subscriber humbly requests the readers of this notice to apprise all French people of their acquaintance that the Services of the Church will be performed as above mentioned in their own language.

Dec. 20, 1842. C. H. WILLIAMSON.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Dec. 14, has received the following contributions, viz.:

From the Rev G W Freeman, D D, of Columbus, Miss. $5, being a clergyman's mite, and $7 being the donation of his wife and other ladies. Missionary Association of the General Theological Seminary, $15; from a member of Grace ch, Providence, R I, $5; thanksgiving offering from Christ ch, New Brunswick, N J, $13; Christ ch, St Louis, per Bishop Kemper, $27 82; offerings of St Stephen's ch, N Y, $20; from Sunday schools of St James' ch, Derby, Ct, $9 06; St John's ch, Hartford, for Wiskonsan, $40; offering of two little children of a country clergyman, $3. Total amount, $144 88.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
Dec. 21, 1842. 152 Broadway, New York.

THE FUND FOR AGED INFIRM CLERGYMEN.

The Treasurer of the Convention acknowledges the receipt of the following sums for the fund for Aged and Infirm Clergymen, since last acknowledgment, viz:

From St John's ch, Fort Hamilton, Rev J D Carder, rector, $3 Trinity ch, New Rochelle, Rev Dr Coit, rector, $28 25; St Peter's ch, New York, Rev Dr Smith, rector, $38 18. St Andrew's ch, Walden, Rev H Hills, jr, $6 50. St John's ch, New York, Rev Dr Wainwright, to add to collection, $1. Trinity ch, Fishkill, Rev George Fash, per G C Verplanck, Esq, warden, $15. St Matthew's ch, Unadilla, Rev N H Adams, rector, $10. St Anna's ch, Fishkill Landing, Rev F Clarkson, rector, $14 34. St Andrew's ch, Harlem, Rev R Hoyt, $3 01. Trinity ch, Plattsburgh, Rev J H Coit, rector, $15. Christ ch, New York Rev Dr Lyell, rector, $13 25. St John's ch, Cohoes, Rev Edward F Edwards, $3 52. St John's ch, Troy, Rev Richard Cox, rector, $15 25. St Philip's ch, New York, Rev Alexander Frazer, $19 36. St John's ch, Islip, L I, Rev D V M Johnson, rector, $13 16. St Luke's ch, Brooklyn, Rev J W Diller, $6 60. Total amount, $205 42.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N Y,
December 21, 1842. 55 Water-st.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Swords, Stanford & Co, the annual bale of clothing, from devoted but unknown friends.

LOT JONES, 192 Allen street.

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.

December 21, 1842.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By the hands of Mr John Snowden, from a friend, $15; left with the subscriber, from a friend to the poor, one hundred dollars.

Further donations are respectfully solicited, and may be left at the Church Depository, 20 John street; Mr. Sparks, office of the Churchman, 111 Nassau street; Swords, Stanford & Co, 152 Broadway; or at the residence of BENJ. EVANS,

December 21, 1842. 360 Broome street.

☞ The ladies of the Sewing Society attached to the Church of the Holy Evangelists, gratefully acknowledge the receipt of the following donations:

From Mr Bazzant, $1; 9 yards of calico, 8 yards of muslin, from Mrs Deitzl; 22 yards of flannel, 27 of muslin, per hands of Mrs Dimack; 7 yards of canton flannel from Mrs Steward; 15 yards of calico, per hands of Miss Skidmore; 12½ yards of satinet, from Dr J Smyth Rogers; 25½ yards of flannel, per hands of Mr Snowden; 2 hats, 2 pair of stockings, 5½ yards of muslin, from Mrs

Further donations will be thankfully received, if left either with Mrs. Evans, 350 Broome street; Mrs. Banning, 270 Greenwich street; or Miss Skidmore, 17 Beekman street. C. REYNOLDS,

December 21, 1842. Secretary.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sum, viz:

From St Stephen's ch. New York, Rev J H Price, rector, monthly offerings, $30.

C. N. S. ROWLAND, Treasurer.

December 21, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Lot Jones, annual, $1. William Van Hook, do, $1. James Van Nostrand, do, $1. A B McDonald, do, $2. Josiah Collins, Cool Spring, do, $1 Miss Lorillard, do, $3. Mrs Gibson, do, $5. Miss Duffie, do, $1. Rev R Sherwood, D D $2. Mrs Philip Hone, do, $1. A H Stevens, M D do, $1. Total amount, $19.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John-street.

New York, December 21, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Rev D V M Johnson, for Prayer Books sold, $1 50. Wm Van Hook, annual, $2. James Van Nostrand, do, $2. A B McDonald, do, $2. Josiah Collins, Cool Spring, do, $2. Martin Henry Congdon, do, $2. Miss Lorillard, do, $5. Mrs Gibson, do, $5. Miss Duffie, do, $2. Total amount, $23 50.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, December 21, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From a member of St John's ch, Waterbury, Ct, for church at Galveston, $5; from St Paul's ch, Augusta, Ga, through the Rev E E Ford, for church at Galveston, $44. Total, $49.

J. SMYTH ROGERS, Treasurer.

New York, December 21, 1842.

☞ The Treasurer would further state, that to meet the indebtedness of the Foreign Committee to the 1st of January the sum of $6200 will be needed, in addition to the small balance now on hand, and that $31000 will but supply the wants of the Committee to the 15th of June next, on the supposition that the expenses of the present year do not exceed those of the last.

CHURCH DEPOSITORY,

No. 20 JOHN-STREET.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

From P M at Manlius, with remit; James B Dow, Boston; Rev P A Proal, D D, Utica; Rev A M Loutrel, Paterson, N J, with remit; Rev W W Spear, Phil; Rev N E Cornwall, Southport, Conn; R S H George, Phil, 2 letters; Belknap & Hamersley, Hartford, Conn; E F Rogers, Branford, Conn; Rev J A Williams, Orange, N J.

Packages have been forwarded during the same period as follows:

To Rev P A Proal, D D, Utica, per Pomeroy's Express; Mrs C C Peers, Phil, per Harnden's Express; R S H George, Philadelphia, per do; S Babcock, New Haven, per Beecher's Express; Belknap & Hamersley, Hartford, per Harnden's Express; Young & Hartt, Troy, per Pullen & Copps' Express; Rev W Shelton D D, Buffalo, per Pomeroy's Express; H Barton, Providence, R I, per Harnden's Express; St George's ch, Schenectady, per Pullen & Copps' Express; Charles Stimpson, Boston, per Harnden's Express; D Brunner, Baltimore, per do; A E Miller, Charleston, per brig George; R S H George, Phil 2 packages, per Harnden's Express; Rev A D Cole, Woonsocket, R I, care Stafford & Lathrop, Providence, per Harnden's Express; W Rowland, Esq, Norfolk, Va, per schr Empire; Edward Wiley, Savannah, Geo, per brig Madison; Joseph Gill, Richmond, Va, schr Richmond; W C Court, Mobile, Ala, per brig Linden.

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December 24.

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Dec. 24—3t

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Dec. 24.

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JUST IMPORTED AND FOR SALE BY
BARTLETT & WELFORD,
At their Antiquarian Bookstore and Repository for Standard Literature,
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A LARGE and valuable collection of Rare Old Catholic Theological Works, from some of the lately suppressed monastic libraries in Europe, comprising many books of great scarcity and value, rarely met with in this country. Among them will be found:

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Biblia Sacra, Vulgatæ Editionis, 1 vol, folio
Dupin Bibliotheque des auteurs Ecclesiastiques, 21 v, in 8, 4to.
Trommii Concordantiæ Græcæ Versionis, LXX. Interpretum, 2 vols, folio.
Matthæi Poli Synopsis Criticorum, in S. Scrip. 5 vols. folio.
S. Bocharti Sacro Gergraphia, Cum Dipertat variis, 1 vol. folio.
Vetus Testamentum en versioni Septuagenta Interpretum, summa cura edidit Lambertus Bos, 1 v. 4to
Martini Chemnitii Harmonia Quatuor Evangelistarum, 3 vols, folio.
Alphonsi de Legorii Theologia Moralis, 1 vol, folio.
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S. Clementis Alexandrini, Opera omnia, Gr. et Lat. 1 vol. folio.
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CHURCH MUSIC.

A NEW GLORIA IN EXCELSIS.

On the 21st inst. J. A. Sparks will publish a *Gloria in Excelsis*, never before published, with an easy arrangement for the Organ and Piano Forte, by a contributor to Church Music. This contribution to Church Music has been performed in a neighboring city for some time, and pronounced by competent judges equal, if not superior, to any now in use. Suitable music for this, the oldest and most beautiful of the songs of the Church, is much needed. It will be engraved, and printed on fine music paper, and suitable in size to bind with other music.

Oct. 17.

CHURCH MUSIC.

JAMES A. SPARKS, 111 NASSAU-STREET NEW YORK,
Has lately Published
THE FOLLOWING MUSICAL WORKS,
Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, KYRIE ELEISON, a TRISAGION by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish, never before published; and RESPONSES to the Decalogue.

The Canticles of the Church;

Being portions of the services which may be "said or sung,"—pointed and arranged in *bars* corresponding with the music to which they may be sung. The design of this work is to enable the congregation to unite with the Choir in performing this part of the service.

Te Deum and Jubilate (in A),

By WM. BOYCE, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by EDWARD HODGES, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

Music of the Church, (with a Supplement,)

A Collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By the Rev. Dr. Wainwright. 7th edition.

J. A. S. has constantly on sale:

THE CHURCH CHOIR, parts First and Second. By the Rev. Mr. Muenscher. Price $1. The Second Part, consisting of Chants, Anthems, and Sentences—price 62½ cents.

THE CHANTS OF THE CHURCH. By Messrs. Darley & STANDBRIDGE. Price 75 cents.

GEMS OF SACRED MUSIC: consisting of eleven Introductory Sentences, and one Funeral Anthem for four voices; with an accompaniment for the Piano Forte or Organ. Selected from the best composers, and arranged by J. C. B. Standbridge, Organist of Christ Church, Philadelphia.

LOUD'S ORGAN STUDY: A thorough System of Instruction on the Organ. Price $5.

STANDBRIDGE'S PIANO-FORTE INSTRUCTION. Price $3.

A liberal discount made to Choirs and wholesale dealers.

AN ESSAY ON THE CULTIVATION OF CHURCH MUSIC. By Edward Hodges, Esq., Mus. Doct., late of Sidney Sussex College, Cambridge, England. Pp. 24. Price 18 cents.

TRACTS FOR THE TIMES, in 3 vols. Price $5. Also, No. 90. Remarks on certain passages in the Thirty-nine Articles. By Members of the University of Oxford. Printed from the second English edition. Price 37½ cents.

PLAIN SERMONS. By Contributors to the Tracts for the Times. 2 vols. Price $1 50. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.

The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, June 14, 1841.

A TREATISE ON BAPTISM,

By the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It contains 131 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

J. A. S. has constantly on sale, PRAYER BOOKS of every description and style of binding, at prices varying from 25 cents upward; together with all the Standard Works of the Church. Clergymen can be supplied at reduced prices.

J. A. S. begs leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. Dec. 3.

DESK ALMANAC.

1843.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.	1843.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JANUARY.								JULY.							1
Circumcision of our Lord,	1	2	3	4	5	6	7	3d Sunday after Trinity,	2	3	4	5	6	7	8
1st Sunday after Epiphany,	8	9	10	11	12	13	14	4th Sunday after Trinity,	9	10	11	12	13	14	15
2d Sunday after Epiphany,	15	16	17	18	19	20	21	5th Sunday after Trinity,	16	17	18	19	20	21	22
3d Sunday after Epiphany,	22	23	24	25	26	27	28	6th Sunday after Trinity,	23	24	25	26	27	28	29
4th Sunday after Epiphany,	29	30	31					7th Sunday after Trinity,	30	31					
FEBRUARY.				1	2	3	4	AUGUST.			1	2	3	4	5
5th Sunday after Epiphany,	5	6	7	8	9	10	11	8th Sunday after Trinity,	6	7	8	9	10	11	12
Septuagesima Sunday,	12	13	14	15	16	17	18	9th Sunday after Trinity,	13	14	15	16	17	18	19
Sexagesima Sunday,	19	20	21	22	23	24	25	10th Sunday after Trinity,	20	21	22	23	24	25	26
Quinquagesima Sunday,	26	27	28					11th Sunday after Trinity,	27	28	29	30	31		
MARCH.				1	2	3	4	SEPTEMBER.						1	2
1st Sunday in Lent,	5	6	7	8	9	10	11	12th Sunday after Trinity,	3	4	5	6	7	8	9
2d Sunday in Lent,	12	13	14	15	16	17	18	13th Sunday after Trinity,	10	11	12	13	14	15	16
3d Sunday in Lent,	19	20	21	22	23	24	25	14th Sunday after Trinity,	17	18	19	20	21	22	23
4th Sunday in Lent,	26	27	28	29	30	31		15th Sunday after Trinity,	24	25	26	27	28	29	30
APRIL.							1	OCTOBER.							
5th Sunday in Lent,	2	3	4	5	6	7	8	16th Sunday after Trinity,	1	2	3	4	5	6	7
6th Sunday in Lent,	9	10	11	12	13	14	15	17th Sunday after Trinity,	8	9	10	11	12	13	14
EASTER DAY,	16	17	18	19	20	21	22	18th Sunday after Trinity,	15	16	17	18	19	20	21
1st Sunday after Easter,	23	24	25	26	27	28	29	19th Sunday after Trinity,	22	23	24	25	26	27	28
2d Sunday after Easter,	30							20th Sunday after Trinity,	29	30	31				
MAY.		1	2	3	4	5	6	NOVEMBER.				1	2	3	4
3d Sunday after Easter,	7	8	9	10	11	12	13	21st Sunday after Trinity,	5	6	7	8	9	10	11
4th Sunday after Easter,	14	15	16	17	18	19	20	22d Sunday after Trinity,	12	13	14	15	16	17	18
5th Sunday after Easter,	21	22	23	24	25	26	27	23d Sunday after Trinity,	19	20	21	22	23	24	25
Sunday after Ascension,	28	29	30	31				24th Sunday after Trinity,	26	27	28	29	30		
JUNE.					1	2	3	DECEMBER.						1	2
WHITSUNDAY,	4	5	6	7	8	9	10	1st Sunday in Advent,	3	4	5	6	7	8	9
TRINITY SUNDAY,	11	12	13	14	15	16	17	2d Sunday in Advent,	10	11	12	13	14	15	16
1st Sunday after Trinity,	18	19	20	21	22	23	24	3d Sunday in Advent,	17	18	19	20	21	22	23
2d Sunday after Trinity,	25	26	27	28	29	30		4th Sunday in Advent,	24	25	26	27	28	29	30
								1st Sunday after Christmas,	31						

HOLY DAYS.

JANUARY.

6. The Epiphany.
25. Conversion of St. Paul.

FEBRUARY.

2. The Purification of the Virgin Mary.
24. St. Matthias the Apostle.

MARCH.

1. Ash Wednesday.
25. The Annunciation of the Virgin Mary.

APRIL.

10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Thursday before Easter.
14. Good Friday.
15. Easter Even.
16. Easter Day.
17. Monday in Easter Week.
18. Tuesday in Easter Week.
25. St. Mark the Evangelist.

MAY.

1. St. Philip and St. James, the Apostles.
25. Ascension Day.

JUNE.

5. Monday in Whitsun Week.
6. Tuesday in Whitsun Week.
11. St. Barnabas.
24. Nativity of St. John the Baptist.
29. St. Peter, the Apostle.

JULY.

25. St. James.

AUGUST.

24. St. Bartholomew.

SEPTEMBER.

21. St. Matthew, the Apostle.
29. St. Michael and All Angels.

OCTOBER.

18. St. Luke the Evangelist.
28. St. Simon and St. Jude, the Apostles.

NOVEMBER.

1. All Saints' Day.
30. St. Andrew, the Apostle.

DECEMBER.

21. St. Thomas, the Apostle.
25. Christmas Day, or the Nativity.
26. St. Stephen, the Martyr.
28. The Holy Innocents.

WILEY & PUTNAM,

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Propose to publish early in January, 1843, *the First* of a Series of Parts or Numbers, to be entitled
BIBLIOTHECA SACRA;
OR, TRACTS AND ESSAYS
On various topics of Biblical Literature and Theology
TO BE EDITED BY
EDWARD ROBISON, D. D.,
Professor of Biblical Literature in the Union Theological Seminary, New York.

IT is proposed, should this enterprize be encouraged by the public, to issue the parts or numbers periodically, at intervals of three or four months; the Essays will be chiefly original. The Editor will have the aid of several of the leading theological writers of the country; as well as of some of those of foreign lands.

While special prominence will be given to the Biblical Department, and particularly to the interpretation of Scripture and the Geography of Palestine, yet all the great branches of Theology, and other kindred topics, so far as they tend to elucidate and enforce the Bible, will find each its appropriate place.

The Editor's connexions with Great Britain and Germany will enable him to avail himself of every thing new and important in the Theological Literature of those countries.

TERMS.

Each Part will form an independent number by itself of about 175 pages, octavo, printed on fine paper; put up usually in boards, or in paper when sent by mail. The price will be ONE DOLLAR for each Number, payable on delivery.

The Numbers will be sent by mail to those persons who so order them; provided they transmit payment in advance, either for the year or for a single number, through a Postmaster, or otherwise, without expense to the publishers, 160 Broadway.

Nov. 12, 1842.—eow tf.

MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of this invaluable Family Commentary may be had on application to the publishers, or to

JAMES A. SPARKS
111 Nassau street, Office of the Churchman.

August 20—tf

A STUDENT of the General Theological Seminary, having for nine or ten years past, paid particular attention to the study and practice of the Organ, is desirous of procuring a situation as Organist in this city. References will be given, if desired, to churches where he has officiated in that capacity during the last eight years. Should any vacancies occur, he would respectfully solicit the opportunity of a trial. He has been most kindly permitted to refer to

REV. DR. WAINWRIGHT,
CLEMENT C. MOORE, L. L. D.

Address "G," at the office of the Churchman.

Dec. 3, 1842.

A DICTIONARY, Geographical, Statistical, and Historical, of the various Countries, Places, and Principal Natural Objects in the World. Illustrated with Maps. By J. R. M'Culloch, Esq. 2 thick vols. 8vo. containing 1976 pages, closely printed double columns, cloth.

The following are the Maps:

1. The World, on Mercator's projection; with enlarged scales introduced of Canton River, Van Dieman's Land, Hooghley River, Island and Town of Singapore, and Colony of Good Hope.
2. Asia on a very large scale, embracing every recent survey, colored.
3. Great Britain and Ireland, exhibiting the Navigable Rivers, and completed and proposed Railways; with Dublin Bay, the Caledonian Canal, and the River Thames, introduced on an enlarged scale.
4. The British Possessions in North America, with part of the United States, compiled from official sources; with Plans of the Cities and Harbors of Montreal, and the Island of Newfoundland, introduced on an enlarged scale.
5. Central and Southern Europe, with the Mediterranean Sea; the Mouth of the Schelde, introduced on an extended scale.
6. Central America and the West Indies, from the last and best authorities; with the Island of Jamaica, the Harbors of Port Royal and Kingston, and the Harbor and City of Havana, introduced on an enlarged scale.

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Oct. 3.

WANTED, by a young lady with good references, a situation to teach the plain branches in a school or private family. Address E. B., 104 Hammond street; or inquire at this office for references.

Dec. 10—4t.

TEACHER.

A GENTLEMAN, well qualified to instruct in the English branches and the Classics, wishes a situation as Teacher in a school or private family. Testimonials of character and qualification will be submitted to those who may answer this advertisement. Address, a this office, W—to the care of the Rev. J. W. Brown, Astoria, L. I. Oct. 26.

Second Edition of "Julia of Baiæ."

SAXTON & MILES,
205 BROADWAY,

WILL publish on the 15th of December, a second edition of "Julia of Baiæ, or the Days of Nero." By the author of "Christmas Bells," "Merchant's Daughter," &c., &c.

A number of copies of this popular work will be elegantly bound, suitable for Christmas gifts

Orders received at this office.

Dec. 10

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

BROOKLYN COLLEGIATE INSTITUTE,

An English and Classical Boarding School
WASHINGTON AVENUE, BROOKLYN.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

CHURCH AND PARLOR ORGANS.—GEO JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. July 16—vly

JULIA OF BAIÆ, OR THE DAYS OF NERO,

A STORY OF THE MARTYRS,

BY the author of the "Merchant's Daughter," "Virginia," &c., for sale at this Office.

October 29.

PLAIN WORDS TO PLAIN PEOPLE, ON THE PRESENT DISSENSIONS IN THE CHURCH. London, 1842.

(Continued.)

II. This state of things must needs have been at the very worst before we could seek the right remedy; it was only after experiencing the "mighty famine," and the nothingness of the husks, that "we came to ourselves;" and if in such things, as surely is the case, it be permitted to avow God's guidance, the very unexpectedness of the rise, or rather revival of truth, is His mark upon it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh." *John* iii. 8. Suddenly, "almost at the same moment," in different minds, here and there, it seems to have suggested itself to many earnest men to "betake themselves to their ancient Mother," (*see Perceval's Papers*,) to see—I speak in plain language—whether the Church had ever yet had fair play, and room to bring out its full character and energies; because if hitherto it had been cramped, fettered, silenced, stinted, it seemed clear that the experiment, so to say, of doing our Lord's work, had never yet had a chance. A voice seemed to sweep throughout the length and breadth of England—a mighty voice, stirring up the secret depths of men's hearts, recalling ancient truths, suggesting half forgotten duties, telling of unknown and neglected privileges, inspiring confidence, promising the strength of heaven: "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come to thee the uncircumcised and the unclean.—Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion." *Isaiah* iii.

It may, I think, be readily understood how far this movement in the Church was *new*, from what I have already said. It may have *appeared new* in the then state of things. We all know that we may become so habituated to error, that truth itself comes to us, not only as a strange, but as a false thing. The question is, are these principles, which ten years ago it was sought to revive, the principles of the Church, or are they not? I have above shown that there were certain principles in the Prayer Book.* I have reminded you what the state and prospects of the Church were at that time; and I have attributed this miserable condition to our abandonment of these very same principles; to recall them to men's minds must of course have startled the popular religious feeling. And I express neither surprise nor blame at it. For the most part, the world does not think—it takes practices, habits, modes of thought, feeling and teaching, as it finds them; and where the change, as in the whole cast of religion in a whole Church, is very gradual, and the silent result of many years' sinking, rather than of one direct act of convulsion, to recur to an old principle practically amounted to the same thing as the introduction of one altogether new.

What were these principles, really old, but seemingly new? To describe this in the most general terms, one might say, the object of the movement was to rouse the Church to self-knowledge, to force our Holy Mother, so to speak, to a consciousness and to an open avowal of her gifts, and heavenly calling, and heavenly privileges, which she had allowed to sleep; and in order that she might completely fulfil the great ends for which she had been instituted by her Divine Head, to act up to her real, however forgotten, character. And the means to this end were the revival of such truths as these: the doctrine of the Apostolical Succession, as pledging Christ's presence in His Church; and from hence, as far as the individual soul was concerned, the certainty of receiving in this Church the true sacraments of salvation, true sacraments being those which are "duly administered" by "lawful ministers," such sacraments being "not bare signs" of things absent, but the "means whereby we receive," in the one "a death unto sin and a new birth unto righteousness," and in the other, "the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper; and that the Church had "authority in controversies of faith," had the power to "decree," to "teach," to "excommunicate," (I quote the very words of the Articles,) and did not give every individual preacher, much less every individual Christian, permission to take down his Bible and make out from it his own scheme of doctrine, or system of Church government, or interpretation of Scripture, but in the case of all her authorized ministers required them "*first* to take care that they taught nothing in their sermons to be held by the people as a matter of religion but what was agreeable to the doctrine of the Old and New Testament, and which the Catholic Fathers and ancient bishops had collected from that same doctrine;" (*Canon*, 1571;) and in the case of all others, that "whosoever would be saved, before all things it is necessary that he hold the Catholic faith; and that if any man do not keep this faith whole and undefiled, without doubt he shall perish everlastingly."

It was to recall these truths, both in the minds of the teachers and of the taught, that The Tracts for the Times were undertaken. Tracts *for the Times*, remember: times in which, to use the words of the authors of these now well-known papers, "the neglect of the daily service, the desecration of festivals, the eucharist scantily administered, insubordination permitted in all ranks of the Church, orders and offices imperfectly developed, the want of societies for particular religious objects, and the like deficiencies, lead the feverish mind, desirous of a vent to its feelings, and a stricter rule of life, to the secular religious communities, to prayer and Bible meetings, and ill-advised institutions and societies, on the one hand,—on the other, to the solemn and captivating services by which Popery gains it proselytes.—The Church of Christ was intended to cope with human nature in all its forms; and surely the gifts vouchsafed it are adequate for that gracious purpose. There are zealous sons and servants of her English branch who see with sorrow that she is defrauded of her full usefulness—they consider that the revival of this portion of truth, [viz., the doctrine of the Holy Catholic Church,] is especially adapted to break up existing parties in the Church, and to form instead a bond of union among all who love the Lord Jesus in sincerity; they believe that nothing but these neglected doctrines, faithfully preached, will repress that extension of Popery, for which the ever multiplying divisions of the religious world are too clearly preparing the way."—*Advertisement to Tracts for the Times*, vol. 1. pp. iv. v.

Now with what fairness can it be said that a design of this sort was unfaithful to the English Church? If some had strayed and more were straying towards Rome because our services had been conducted and our doctrines taught in a cold, repulsive way, was it traitorous to the Church, or unkind to her children, to show that her real character was warm, open, and generous, addressed to the heart as well as to the understanding? Was it to befriend Popery to show that we retained nearly all that was good in Rome†—her primitive character, her antiquity, her authority, her frequent prayers, her solemn services, her zeal for the great cardinal doctrines of the Gospel—while we protested against her corrupt additions to, and in practice, her blasphemous substitutions for, the Christian faith? Or, on the other hand, was it to impair the efficiency of the Church, that these writers sought to show to those who loved prayer, and were seeking it elsewhere, that hers was not a once-a-week profession of the Gospel; that she had a holy discipline; that her standard of personal religion was nothing short of "perfection;" that she was not content with a mere meagre conformity, but, by preaching a more earnest and consistent walk, and by displaying the rich inheritance of grace with which Christians are privileged in the kingdom of heaven, that she required not the form only, but the power, of godliness? To substitute the daily service of the Church for unauthorized prayer meetings; to call men to accept the communion of saints, and spiritual fellowship with heaven itself, for self-constituted societies; to replace the conventional rhapsodies of zeal without judgment, and religious affection without awe, by those blessed hymns in which we join the lauds of angels and archangels; to teach men that they were wonderfully born by God's free mercy into a kingdom not of this earth, in which "by grace they were saved, and that not of themselves," (*Eph.* ii. 8;) in which their sins were washed away by "the blood of sprinkling that speaketh better things than that of Abel," (*Heb.* xii. 24;) that they had already come to "Mount Zion, the city of the living God, the heavenly Jerusalem," (*Heb.* xii. 22;) that they were called to such nearness of adoption in Christ, that they were invited "to the banquet of that most heavenly food," so "to eat the flesh of God's dear Son, Jesus Christ, and to drink His blood, that their sinful bodies might be made clean by His body, and their souls washed through His most precious blood, that they might evermore dwell in Him, and He in them:" was all this to preach a low or unspiritual view of the Gospel? When Rome was detaching some valued members because she brought against us the uncontradicted charge of irreverence, coldness, and identity with the foreign reformed bodies, was it not fighting at an advantage to show that our services were devotional, if fairly and honestly carried out, and that our reformation challenged the title of primitive purity in doctrine in which their Church was so miserably deficient? And again, as to dissenters, was it not to take a position which they could never turn, to prove not only that they had incurred the sin of schism in separating from the *one body*, but that they had quitted the Church to find elsewhere what they were actually leaving behind them, viz., that strictness and spirituality which it required but a warmer and higher tone of practical instruction to bring out from our own formularies, where, however concealed during a century of coldness and neglect, they had always existed?

The principle, however, which may be fixed upon as the characteristic mark of that revival of Church feelings which I have attempted to describe, that is, if one view may be set forth more prominently than others, seems to be this: that we are bound to submit our own views and theories about the Gospel to the declared teaching of the Church. The popular language which prevailed before this change of which I am speaking, both out of the Church, (it is the very foundation of dissent,) and in it, was, that religion was such a very awful thing that it was very wrong for one man or for one set of men to dictate to others about it: that it was so difficult to arrive at the truth where there were so many disputes and controversies about almost every point, that it was the safest course to do one's best to arrive at the truth, to read the Bible, and then to join that denomination whose views seemed to the inquirer most likely to be true: or, again, that it was so easy to arrive at saving truth, that no guide and teacher was required to show the way to heaven. I may have expressed it familiarly; but this is what it came to. Differences in doctrine were not to be regarded as essential: if a Papist thought transubstantiation was to be found in Scripture; if an Independent so read the Bible that he thought bishops unscriptural; if a Baptist (so called) could find nothing about infant baptism; if a Wesleyan read plainly his notion of sensible conversions in the same book; or, finally, if the Socinian could find no authority for the doctrines of the Trinity, the Incarnation, or the Atonement, in the Bible; what was to be said to all these sects? In point of fact, nothing *was* said to them; or at the best, a Churchman of ten years back could seldom get much farther with a dissenter, than, "Well, I am very sorry that we cannot see the Gospel under the same view, but I hope that we shall all meet in heaven: we shall not be separated for mere differences of opinion: one of us must be wrong; it may be you, or it may be I; but God is no respecter of persons; and after all, a good life is the main thing, and since there is no way of settling these disputes, they cannot be of much importance in the long run."

This was once said pretty generally; sometimes we hear it said now, and it used to be called very liberal and charitable, especially in those days when it was the fashion to sink all differences. I am afraid that such texts as these were sunk at the same time: "They continued steadfastly in the apostles' doctrine and fellowship." Acts ii. 42. "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." Jude 3. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." 2 John 10, 11. "I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which we have learned: and avoid them." Rom. xvi. 17. "If any man preach any other Gospel unto you than ye have received, let him be accursed." Gal. i. 8. "A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Tit. iii. 10, 11. Most certainly, if these were not the words of God's most blessed Bible, they would be called illiberal and uncharitable.

The form which the "mystery of iniquity" took in the years just passing away, was this very license of opinion in holy things: it amounted to that indifference about Christian doctrine which was not very far from an open denial of the faith, for the religion which has a hundred meanings differs but little from that which has none. On the one hand, the Church does not seem to have felt that one of its duties was to be a witness and champion of the faith; and on the other, it never occurred to men that it was not likely that God, the God of all mercy, would ever have given us his Gospel, belief in which He required under so awful a curse as to say, "He that believeth not shall be damned," (Mark xvi. 16,) and yet that He should have left us all along with no means of discovering among a thousand views and denominations, interpretations and sects, which was right, and that too in a matter of such extreme peril and need that personal salvation depends upon it.

For all this miserable uncertainty, what is called "the right of private judgment" is no remedy; nay, it seems to recognize and delight rather in this confusion of doctrines, however opposed to the scriptural injunction, "There is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, *one faith*." Eph. iv. 4, 5. Where every one claimed the truth, and none could prove the truth, it seemed doubtful whether it was to be said that all were equally right, or all were equally wrong. As I said before, this was the same thing as to deny the Christian faith, for a revelation with no meaning is the same as no revelation at all. Nor did it help the matter to say, that Scripture was finally to decide all differences: this only removes the dispute another step: for when we go to Scripture, the question remains, how are we to interpret it? The very point in dispute is the interpretation of Scripture. The matter is as far off settlement as ever: it is very easy to quote the Bible; but unless we can fix upon a judge of its meaning, two parties may quote texts against each other without conviction on either side.

Under a painful and increasing conviction of these multiplied embarrassments, and the evil of such disunion even in the most sacred doctrines of the faith, the writers of the Tracts for the Times took the bold ground of an appeal to the voice of the Church in all ages. It was not to supersede the use of the Scriptures—it was not even to establish tradition as the "rule of faith" separate from the written word; it was not to give undue authority to individual ministers, that they had recourse to antiquity; but it was to settle the sense of the Scriptures, it was to arrive at the meaning of what every body quoted in his own sense, and to prove his own point. Nor was there anything new in this: as I have shown before, it was what the Church prescribed in her canon of 1571. I will give you an instance, and many such might be produced. One of the first reformers who suffered death for his opinions, at his examination was asked, "I pray you, by whom will you be judged in matters of controversy which happen daily?" Philpot replied, "By the word of God; for Christ saith in St. John, the word that He spake shall be judge in the latter day." He was then asked, "What if you take the word one way, and I another way, who shall judge then?" His reply was most remarkably clear on the present point, "*The primitive Church.*"

One thing, however, I may observe upon this head—the authority, I mean, of the Church in settling the sense of Scripture on controverted subjects—which is, that you may think it very cumbrous, and one which requires more learning and leisure than falls to the lot of the majority of persons, and hence you may be disposed to be prejudiced against it. Certainly it does contrast strongly with the fatal facility of that other rule, which dispenses with Christ's presence in His Church in its diffused capacity, makes every man his own Pope, and every woman and child their own infallible interpreters of Christian truth. But it is not in its length, or in the time which it demands, so much as the temper of mind which it involves, that the Church's demand of submitting private judgment to be controlled by her teaching, is so distasteful to the mere carnal mind. Not only is such unlimited private judgment calculated to cut all questions very short, but it is very pleasant and seductive. It is a comfortable thing enough to feel that we want no helps further than our own heads—no guides with demands more stringent than our own wishes and tastes: whereas the Church's principles of authority to which I have alluded, requires obedience and a teachable mind, a gentle temper, and a submissive and quiet spirit. But do not be frightened at being told that in searching into antiquity you will only find Fathers against Fathers, and Councils against Councils; it is not in their disagreement, but in their agreement, that we have recourse to the ancient Church: the road for all practical ends is neither long nor tedious; it is short and well beaten. This appeal to antiquity is already made for your use; it is to those creeds and formularies which have been in use in the Church from the very first. You have not to find the path, but to follow it; you have only to keep what you have already received, and in what you have been, from your youth up, instructed. The Prayer Book interprets Scripture: and in following the teaching of the Prayer Book, you "stand in the old paths;" for the warrant by which we know that the Prayer Book is right, is, that we have in it that one Voice which in all ages has met and confuted every successive form of false doctrine, whenever and wherever it arose.

Now it was in reviving these principles, which are emphatically Church principles—such principles, I mean, as the apostolical commission—the value of the sacraments—the authority of the Church in questions of faith—the obedience due to the Prayer Book—a higher value set upon the means of grace, especially that of daily prayer in the communion of the Church—an increased reverence for holy things, persons, seasons, and places—and the inculcation of a more spiritual tone of personal, or, as it was called, "vital" Christianity—that the Tracts for the Times did so much service. In enforcing these truths, it may be that things were sometimes said in a way calculated to give offence. In time, or in manner, or even in matter, much that has been put forth may have been injudicious. It may be, again, that in process of time, other matters came to be mixed up with these great principles—matters open to serious doubt, and which, at all events, do not stand on the same ground of authority. Harsh words were used towards the Reformers of our Church—men to whom we owe a great debt of gratitude in rescuing us from positive and undoubted evils of very serious magnitude. Some again, from their strong feeling of the evils of separation, and the low state of our own Church, have been disposed to look to the fair side of Rome; and this with apparent forgetfulness of her many and very grievous sins, and her harsh oppression and tyranny of all other Christian Churches. Some of the statements of these writers, or of their younger followers, might be crude, or doubtful, or erroneous. But granting all this, ought it, in common fairness, to be alleged as fatal to *all* the writings of those, whose principles were such as I have drawn out? Is it fair—is it honest—is it Christian, to condemn in one violent and sweeping censure, and that of the bitterest kind, not only these writers themselves, but all clergymen in no way connected with them, but who are said to hold principles in common with these writers, yet who in their ministrations, both public and private, have cautiously avoided all such doubtful and alarming topics; who have done nothing, said nothing, revived nothing, but that for which they had the Prayer Book—the Prayer Book of that Church at whose altars they serve, and which they had sworn before God and his servant to obey and to teach, for their warrant and authority, and who in their teaching have followed in the path of the great lights of the Church in former days, Hooker, Hammond, Wilson, Horne, &c.? What is it to me, or to many others, if this or that person has said wrong things, so that I have not repeated them? What is it to me if some put forth objectionable books of devotion, so that I do not approve or recommend you to use them?—How does it affect my teaching, or tell against my judgment and usefulness, to quote another's rashness, indiscretion, or even apostacy? What is it, I say, to you, whose calling is to live up to your Prayer Books, because you are told by somebody that others, you know not who, but certainly not those ministers who have the care of your souls, are supposed, whether justly or not, to seek after a pattern even beyond that of the same Prayer Book.

It seems part of God's mysterious law always to permit some portion of evil to be mixed up with the inculcation of all truth, haply to keep us humble and self-distrusting; *but does this justify us while shrinking from error to give up the truth of which it is the abuse?* I am speaking now very plainly; but it is a matter of life and death to you, one upon which your souls may be perilled;—I say, if you are tempted to break the unity of the Church, and to refuse the means of grace at the hands of those set over you in the Lord, *which you have been publicly urged to do*, though the main sin attaches to those who slander the brethren, and mislead you by instilling unfounded suspicions into your minds, still you may be partakers in their sins. To "bear false witness against their neighbor" is their crime—your sin, if you give heed to them: that is, if you be of those "many who shall follow their pernicious ways, by reason of whom the word of truth shall be evil spoken of," (2 Pet. ii. 2,)—it will be reckoned among those "works of the flesh," the "hatred, variance, wrath, strife, and such like, of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. Gal. v. 20, 21.

As I have entered largely upon the state of things which preceded and gave rise to this movement, it will be only fair to both to examine its results. "By their fruits ye shall know them," Matt. vii. 20, I hope may, without irreverence, be applied to this revival of the distinctive principles of the Church. It was at the very crisis of our fate that the call to union in behalf of the Church was made; and never, as we have seen, was more pressing need. "The plague was begun among the people," when Aaron *ran*, and put on incense, and made an atonement for the people. And he stood between the dead and the living; *and the plague was stayed*." Numb. xviii. 47, 48. The very first result of the determination on the part of those clergymen who originated the Tracts for the Times was "the address to the Archbishop of Canterbury, in 1833, expressive of obedience to the constitution of the Church, signed by about 7,000 of the clergy; and the lay declaration of attachment to the Church, signed by upwards of 230,000 heads of families. From which two events, we may date the commencement of the turn of the tide which had threatened to overthrow our Church and our religion."—*Perceval's Collection of Papers*, p. 12.* And from that day to this, the tide has swept on, advancing in spite of every check. The very enemies of the Church confess that she was never so strong in herself, nor in the affections of the people.

But for all these things let us give God the glory, who has used instruments feeble, and in themselves frail, and without His grace and strengthening aid, useless. We hear now of no proposed alterations in the Liturgy; instead of suppressing bishoprics, we are multiplying them in every colony; we are attempting to repair every breach; we are building churches by hundreds; we are increasing our clergy at home and abroad; we are extending our missions, and consolidating them; the old motto of the Church, "Nothing without the Bishop," once more is our watchword; we are reducing our irregular efforts under one uniform system—that of the Church; we have thrown ourselves into full communion with the sister-Church of Scotland, and the daughter-Church of America; we are beginning to feel, not only the blessedness of unity, but the narrowness of our hitherto confined ecclesiastical relations; a prospect is at least opened of communications with the great Eastern Church, and its ninety millions of souls, to say nothing of a desire to communicate the blessings we enjoy to other imperfect religious communities; the daily service is revived; the offertory is restored; our public worship is conducted with a life and warmth hitherto unknown; the want of discipline is felt; charitable schemes of the largest kind are at once ventured upon in something like apostolic faith; the Prayer Book is reverenced, and, comparing present things with past, it is in many cases lived up to and obeyed. In a word, *the Church is understood*: it is but a small thing, but very significant, that her ancient surname, *Catholic*, which once was weakly and generally surrendered to the communion of Rome, (in this country at least schismatical,) is appropriated and boldly proclaimed.

And one should seem unthankful to Him who breathed upon "the dry bones," were it not to be allowed that much of this our improved state is to be attributed to that fearless inculcation of those well-timed principles, which, in certain quarters, meet with so much obloquy. I adopt the words of one, who himself is called upon to censure some portions of the teaching of the writers of the Tracts for the Times:—"If those publications served the purpose of a rallying cry to the friends of the Church; if they have availed, directly or indirectly, to satisfy men that the Church in these kingdoms is not a creature of the State, professing merely a negation of certain errors, to be changed or modified to suit the spirit of the age; but that it is a divinely constituted society, with a divinely commissioned government, having fixed and heaven-descended principles, which, being founded on immutable truth, can endure neither mutilation nor compromise, but must be defended and abided by in time, by those who would secure in Christ the reward of eternity; and in defence of which, if need be, all suffering must be undergone; if, I say, those publications have at all availed, and in proportion as they have availed, under God, to impress this view of sacred things on men's minds, and so to secure to those who come after us, unimpaired, those blessings which have been transmitted to us, they have answered the object of those who promoted the undertaking; who will count so great a blessing cheaply purchased at the cost of the temporary misrepresentation, obloquy, and reproach, which it has been their lot to bear in the prosecution of this good design."—*Perceval's Collection of Papers*, p. 15. This is certainly no exaggerated statement of the blessings which, under God, we are at this moment, as Churchmen, enjoying from the revival of true Church principles; and it behooves all Christian men to pause before they condemn by wholesale those who have been raised up, in at least a very considerable degree, to do all this good service to Christian Truth.

(*To be continued.*)

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* And it should not be forgotten, that such principles, however at times practically neglected, have been constantly witnessed to by all the great divines of the English Church.

† As this phrase, "nearly all," might lead to misapprehension, I would adopt this explanation,—though "the Reformers were but frail, fallible men, compassed about with many infirmities, sometimes halting between two opinions, and sometimes of course erring in judgment, still we are their debtors to an incalculable amount, and *if perhaps we have lost some little through them, or rather in spite of their wishes to the contrary*, we have lost far less than our sins deserve; we have even now, through their instrumentality, more blessings within our reach than we care to avail ourselves of; and if we were not deficient in humility, we should be so grateful for what they have done, that we might almost perhaps begin to hope, that in His good time, God would make up to us what we have hitherto been without."—*Bishop of Oxford's Charge.*

* One of the chief promoters of this step, and among the first to suggest the need of recurring to the old principles of the Church, was the late Mr. Hugh James Rose, one never suspected of disaffection, nay, notorious for his loyalty to our own National Branch of the Catholic Body.

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